DAKSINAMURTI STOTRA WITH MANASOLLASA



ŚRĪ ŚAṄKARĀCĀRYA'S

DAKṢIṆĀMŪRTI STOTRA

with the Vārttika

MĀNASOLLĀSA

of Sureśvarācārya

Swami Harshananda



RAMAKRISHNA MATH
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Preface

Śrī Dakṣiṇāmūrti Stotra—also called *Śrī Dakṣiṇāmūrtyaṣṭakam*—as its very name indicates, is a 'stotra' on Śrī Dakṣiṇāmūrti. Derived from the root 'stu' (= to praise), the word 'stotra' means a hymn of praise generally addressed to God or a deity and not uncommonly, to sages and spiritual preceptors too. Dakṣiṇāmūrti is an aspect of Lord Śiva portrayed as the very personification of spiritual wisdom and eminence.* Hence He is the fittest person to be the guru, nay, the Guru of all gurus, the Ādi-guru or the Primeval Teacher. It is but meet that such an exquisite hymn has been addressed to an exquisite teacher.

In the Indian hymnal literature, the stotras of Śrī Śaṅkara occupy a unique place. They are charmingly simple and yet, simply charming. The panegyrical material of the hymns often alternates with the moral principles or spiritual values. However in a few of the rarer pieces, he has introduced masterly condensations of the doctrines of Advaita Vedānta. And, this hymn is a masterpiece among them, combining in itself poetical elegance as well as metaphysical brilliance, a rare achievement indeed.

Eyebrows are sometimes raised, questioning the propriety of packing heavy metaphysical material into laudatory hymns? Is it not a clever way of 'brainwashing' a gullible believer with one's own favourite philosophy? Well, these hymns of great spiritual giants like Śrī Śaṅkara belong to that category where 'the mouth speaketh out of the fullness of the heart!' They are not like the laboured hymns of pundits of 'learned ignorance' but the spontaneous outpourings of divine mystics of universal compassion.

Doubts are sometimes entertained as to the author of this hymn being Ādi-Śaṅkara. Since Sureśvara (A. D. 800), a wellknown disciple of Śrī Śaṅkara and the author

*See note 1 under the first verse of the original hymn.

of several vārttikas[1] on his works, has deemed it fit to write a lengthy vārttika on this also, these doubts can safely be set aside.

A 'vārttika' is defined as a gloss on a major work which explains not only what has been stated but also what is unsaid or insufficiently expounded. All the *vārttikas* of Sureśvara are elaborate scholarly works in metrical form. Apart from these vārttikas, he has also composed a neat compendium of Advaitic doctrines known as *Naiṣkarmya-siddhi* which is classed among the four works of the '*Siddhi*' group.[2]

Sureśvara has named this vārttika on the *Dakṣiṇāmūrti-stotra* as '*Mānasollā*,' 'that which exhilarates the mind'. However, the readers may kindly note that before getting such joy out of a tough metaphysical work like this, a taste for the same has to be assiduously cultivated!

Scholars have often battled to prove or disprove the supposed identity of Maṇḍana Miśra (8th cent., A. D) and Sureśvara. The traditional biographies of Śrī Śaṅkara written several centuries later, hold the view that Maṇḍana was the chief disciple of Śrī Kumārila Bhaṭṭa (7th cent., A. D), the great teacher of Mīmāṁsā, that he was defeated by Śrī Śaṅkara in philosophical disputation and that he embraced sannyāsa under the name Sureśvara. However it is now generally accepted that they were different. That Sureśvara was at first a householder, Viśvarūpa by name, and accepted sannyāsa from Śrī Śaṅkara becoming his disciple has also been conceded.

Apart from the *Mānasollāsa*, there is another commentary called *Tattvasudhā* on the original hymn. It is by one svayamprakāśa (17th cent., A. D.) and is in prose. According to the colophon given at the end of his

1. The vārttikas are on the bhāṣyas of *Bṛhadāraṇyaka* and *Taittirīya Upaniṣads*, as also on *Pañcīkaraṇa*, a minor work.

2. They are: *Brahma Siddhi* of Maṇḍana Miśra (8th cent., A.D.) *Naiṣkarmya Siddhi* of Sureśvara, *Iṣṭa Siddhi* of Vimuktātman (A. D. 1200) and *Advaita Siddhi* of Madhusūdana Sarasvatī (A. D. 1500).

commentary, Svayamprakāśa was a sannyāsin-disciple of Kaivalyānanda Yogīndra. Two more commentaries—one on the *Harimīḍe-stotra* of Śrī Śaṅkara and the other on *Advaita Makaranda* of Lakṣmīdhara —have been attributed to him. In some manuscripts the author has been mentioned as Puruṣottamānanda and the work itself, as *Laghu-tattva-sudhā*.

The *Mānasollāsa* itself has a commentary called *Mānasollāsa Vṛttānta* by Rāmatīrtha (17th cent., A. D.). This commentary explains the original stotra also. Two more commentaries are attributed to this Rāmatīrtha: One on the *Maitrāyaṇīya Upaniṣad* and the other on the *Upadeśasāhasrī* of Śrī Śaṅkara.

A brief summary of both the original hymn and the *Mānasollāsa* may now be set forth here:

The first verse of the *Dakṣiṇāmūrti Stotra* compares this world to a city reflected in a mirror, thereby suggesting that it is inside the Ātman. This is projected by māyā as if it is outside, similar to the phenomenon noticed in our dreams. When we awaken, the dream phenomenon disappears, making us realize that everything was in the mind. Similarly when the Ātman is realized, this truth viz., that the whole phenomenal unvierse was inside the Ātman, is recognized. The second verse, with the example of a mighty tree being hidden inside a tiny seed in a subtle state, explains the evolution of this world from out of the Ātman associated with his māyā-power. The Ātman does it out of his free will, like the magician using his powers. The third verse stresses that liberation—freedom from rebirth—comes by the knowledge of the Ātman arising out of the guru's teaching like '*tat tvam asi*' ('That thou art'). The fourth verse states that the knowledge that we acquire through our sense-organs has its roots in the Ātman. It is like the light kept inside a pot full of holes, coming out and lighting up various objects outside. The fifth verse describes how ignorant people, being deluded by Māyā, mistake the body, the vital airs, the sense-organs and the mind for the Ātman.

The sixth verse, with the traditional illustration of the demon Rāhu swallowing the sun and the moon during eclipses, tries to explain the reason for the apparent absence of all consciousness and the sense of 'I' during deep sleep. It is māyā that is covering the Ātman during this experience. That there is pratyabhijñā or re-cognition, after waking up, of oneself as the same person that fell asleep and now is awake, is an important point noted here, which forms the bedrock of the exposition of the famous dictum '*tat tvam asi.*' This is used in the next verse, the seventh, to show that it is the same Ātman that is shining all through the various stages and states of life like childhood and old-age or waking and dream. The eighth verse emphasizes that the entire world of duality and all the activities based on it are due to the delusion brought about by māyā and that the Ātman alone who is the substratum at the back of all these is the eternal Reality. The ninth verse identifies the entire world perceived by us with the Aṣṭamūrtis or the eightfold form of Śiva to facilitate meditation on the Universal Self. The tenth verse contains the phalaśruti, a statement of the merits that accrue to a person who studies this work, meditates upon its meaning and realizes the Truth described here. It is nothing short of identity with the Universal Self. The rest of the verses are of an invocatory nature. It is very likely that they did not form part of the original hymn and might have been added later.

The first ullāsa or section of the *Mānasollāsa* tries to prove that all objects of this world have their sattā (existence) and sphuraṇa (capacity to reveal themselves) only because of the Ātman inherent in them. In fact it is the Ātman alone that really exists and the entire world appearance is unreal, appearing to be real for the time being, because of the play of māyā. When this māyā is dispelled by the teaching of the Vedas, the guru and by the grace of God, then it is realized that the whole world is really within oneself, non-different from the Ātman.

The second section which is fairly long, discusses

some theories of creation propounded by the other schools of philosophy like Nyāya, Vaiśeṣika, Sāṅkhya and Paurāṇika-śaiva, and shows how their theories cannot stand the scrutiny of reason and scriptures. Incidentally, the various pramāṇas or means of knowledge accepted by the various schools are also described.

The third section is devoted mainly to the exposition of the famous mahāvākya, '*tat tvam asi*' and shows that the jīva is really Īśvara Himself shorn of all the upādhis or limiting adjuncts. The lakṣaṇā or implication that has been accepted while interpreting this mahāvākya viz., jahad-ajahallakṣaṇā or bhāga-lakṣaṇā has also been explained.

The fourth section dilates upon the various nāḍīs or nerve passages like the suṣumnā, iḍā and piṅgalā as also the cakras or psychic centres like mūlādhāra etc. The purpose is to explain how the mind gets various experiences.

The fifth section discusses the various views about the Ātman put forward by the Cārvākas (materialists of all grades and shades) and the Bauddhas. Suitable replies and rejoinders are given to them. It concludes with the well-known position of the Advaita Vedānta that the Ātman is really Īśvara or Paramātman Himself.

The sixth section is devoted mainly to the exposition and demolition of the two schools of Buddhism, the Vijñānavāda and the Śūnyavāda.

The seventh section explains pratyabhijñā ('recognition' or 're-collection') its importance and implication, and expounds the theories of error techinically called khyātis. Other theories are discarded in favour of the anirvacanīya-khyāti.

The eighth section gives a beautiful descritpion of the vagaries of māyā concluding that it is inscrutable. The need for yoga-sādhana is introduced towards the end.

The ninth section describes the upāsanā or meditation involving the identification of the various parts of one's

body with the eight aspects of nature considered as the Aṣṭamūrtis of Śiva. Some yogāsanas and a few prāṇāyāmas also find a place in this section. The effect of yoga on one's body and a few yogic powers are also described.

The tenth section dialates upon the aṣṭasiddhis or the eight supernatural powers that a yogi obtains but warns the sādhaka that he should not aim at them in his spiritual practice.

An English translation of both the *Dakṣṇāmūrti-stotra* and the *Mānasollāsa* was published as far back as 1899 by Sri A. Mahādeva Śāstri. The same has been reprinted in 1978. Even so, a fresh translation has been attempted here since there is always scope for newer works on ancient treatises.

For the text of the original stotra and the *Mānasollāsa*, the one published by the Oriental Research Institute (University of Mysore—1972) under the editorship of Vidvān N. S. Veṅkaṭanāthācārya, has been closely followed. A few, very minor, changes have been made based on some other works. The translation of the original hymn is based not only on the *Tattvasudhā* but also on Rāmatīrtha's *Vṛttānta*. While preparing the notes, though generally Rāmatīrthā's interpretations and explanations were kept in mind, other sources of material connected with the relevant subjects, have also been freely drawn upon.

This work was undertaken and completed at the Ramakrishna Ashrama, Kishanpur (Dehra Dun) where I had the privilege of staying for a few months during the year 1984. The serene atmosphere of the Ashrama and the loving care of the abbot, Rev. Swami Kshamanandaji, have contributed a lot to the successful accomplishment of this task. I am therefore deeply indebted to him.

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If the students of Advaita Vedānta feel that this work has been useful to them I feel rewarded.

S. H.

ABBREVIATIONS OF SANSKRIT WORKS QUOTED

Ait. Up.	Aitareya Upaniṣad
Br. Su.	Brahma Sūtras
Bṛ. Up.	Bṛhadāraṇyaka Upaniṣad
Chā. Up.	Chāndogya Upnaiṣad
Gītā	Bhagavad Gītā
Ka. Up.	Kaṭha Upaniṣad
Māṇ. Up	Māṇḍūkya Upaniṣad
Mu. Up.	Muṇḍaka Upaniṣad
Śve. Up.	Śvetāsvatara Upaniṣad
Tai. Ā.	Taittirīya Āraṇyaka
Tai. Up.	Taittirīya Upaniṣad

CONTENTS

DAKṢIṆĀMŪRTI STOTRA WITH MĀNASOLLĀSA

Mānasollāsa-First Section:

मङ्गलं दिशतु मे विनायको
मङ्गलं दिशतु मे सरस्वती ।
मङ्गलं दिशतु मे महेश्वरी
मङ्गलं दिशतु मे सदाशिवः ॥ १ ॥

1. May Vināyaka be auspicious unto me! May Sarasvatī be auspicious unto me! May Maheśvarī be auspicious unto me! May Sadāśiva be auspicious unto me!

As per tradition, the author Sureśvarācārya, is offering invocatory prayers for benediction. Vināyaka or Gaṇeśa is the lord of obstacles. If he is propitiated, he will remove all obstacles to the fulfilment of our desires. Sarasvatī is the goddess of learning. Her grace will endow us with knowledge and wisdom. Sadāśiva or Lord Śiva and Maheśvarī or the Divine Mother Pārvatī are the favorite deities of contemplation, of the author.

आत्मलाभात्परो लाभो नास्तीति मुनयो विदुः ।
तल्लाभार्थं कविः स्तौति स्वात्मानं परमेश्वरम् ॥ २ ॥

2. The sages consider that no attainment is superior to the attainment of the Ātman. With a view to attaining that (Ātman), the poet is hymning to God, his own self.

This verse delineates the viṣaya or subject matter and the prayojana or utility of this treatise. Ātman is the self within, the eternal witness of all. Parameśvara is God or Brahman, the Self without. In the ultimate analysis these two are identical To be established in this identity is the 'utility.' The identity itself is the 'subject matter.'

स्वेच्छया सृष्टमाविश्य विश्वं यो मनसि स्थितः ।
स्तोत्रेण स्तूयतेऽनेन स एव परमेश्वरः ॥ ३ ॥

3. He who has entered into this world,[1] created by His own will,[2] and is established in the mind,[3] it is that Supreme Lord, verily, that is being eulogized by this hymn.

1. This is an echo of this statement from the *Taittiriyopaniṣad* (2.6:) *tat sṛṣṭvā tadevānuprāviśat.* 'Having created this word, He entered into the very same'.

2. That is, by His power of māyā.

3. Mind being the subtlest of the created objects, is capable of reflecting the Ātman most. Again, it is through the pure mind that the Ātman becomes revealed. Hence this statement.

अस्ति प्रकाशत इति व्यवहारः प्रवर्तते ।
तच्चास्तित्वं प्रकाशत्वं कस्मिन्नर्थे प्रतिष्ठितम् ॥ ४ ॥

किं तेषु तेषु वाऽर्थेषु किं वा सर्वात्मनीश्वरे ।
ईश्वरत्वं च जीवत्वं सर्वात्मत्वं च कीदृशम् ॥ ५ ॥

4, 5. '"(This) exists." "(This) reveals (itself)"—(Thus) proceeds ordinary life. And, in which thing is this "existence," (this) "revealation," established? Is it established in those respective things? Or in God, the Self of all? What is the nature of Īśvara (God) and the jīva (individual soul)? And, what is the nature of this "being the Self of all"?'

These are the questions asked by the disciple. They continue upto the first part of seventh verse.

As a result of the merit acquired over several previous lives, the spirit of discrimination (viveka) and detachment (vairāgya) has dawned upon him. This has endowed him with the required competence (adhikāra) to enquire into the nature of Truth.

Every object that is grasped by our senses appears to exhibit two characteristics: existence (astitva) and the capacity to be revealed (prakāśatva). The question is where these two are established. Are they separate for each object and exist in it? Or, are they universal and exist in Īśvara, the common substraum and Self of the whole creation?

The last question refers to the nature of Īśvara or the universal Self, jīva or the individual soul and how Īśvara is the Self of all.

The first verse of the *Īśāvasyopaniṣad* which is relevant in this context may be quoted here: *īśāvāsyamidaṁ sarvam*, 'All this is pervaded by Īśvara'.

जानीयात् तत्कथं जीवः किं तत् ज्ञानस्य साधनम् ।
ज्ञानात् तस्य फलं किं स्यात् एकत्वं च कथं भवेत् ॥ ६ ॥

6. 'How does the jīva know that[1]? What is the means of that knowledge? What result does he gain by that knowledge[2]? How does the identity[3] come about?'

1. How Īśvara is the Lord and Self of all; the true nature of the jīva, whether identical with Īśvara or not.

2. Is it obtaining something new like heaven, which was not there before? Or, is it a rediscovery of an already established fact, like rediscovering the necklace on the neck, which had been forgotten, due to absent-mindedness?

3. The identity or tādātmya, between the jīva and Īśvara.

सर्वज्ञः सर्वकर्ता च कथमात्मा भविष्यति ।
शिष्यं प्रतीत्थं पृच्छन्तं वक्तुमारभते गुरुः ॥ ७ ॥

7. 'How will the jīva become (Īśvara who is) omniscient and the doer of all?'—To the disciple who is asking such (questions), the preceptor starts replying.

DAKṢIṆĀMŪRTI STOTRA

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

1. Obeisance to him Śrī Dakṣiṇāmūrti[1], who is the Guru[2], who at the time of spiritual awakening,[3] has verily realized his own Self, the one without a second,[4] having understood that the world is within oneself even as a city reflected in a mirror[5] is, but projected as if it is outside, by *māyā*, as in dream.[6]

1. Dakṣiṇāmūrti is one of the aspects of Lord Śiva. He is usually pictured as sitting in the yoga posture, under a Banyan tree, facing the south (dakṣiṇa = south) and exhibiting the cinmudrā, the sign of knowledge, with his fingers. Being the personification of spiritual wisdom, he is the ideal guru. He is also shown as surrounded by disciples, much older in age. Though he is sitting silently, the spiritual power that radiates out of him, automatically dispels all the doubts that arise in their minds. The additional verses given at the end of this hymn, describe this.

2. The guru (spiritual preceptor) is one who has realized the Truth himself, and is able to teach about it to others, showing the way. According to Hindu religious tradition, God is the primary Guru (Ādiguru) who transmits spiritual truths through a succession of human gurus to mankind. It is His power that is actually coursing through the human gurus. Hence, the human guru is often identified with God Himself, at least, by his disciples.

3. His awakening comes as a result of listening to the mahāvākyas (the 'great sentences' like *tat tvam asi* or 'Thou

art That') from a competent guru after preparing oneself for the same.

4. According to Advaita Vedānta, it is Ātman alone that exists and nothing else. The entire world of duality is nothing but an appearance, an illusion.

5. The example of reflection in the mirror is limited to explaining the existence of the whole world within the Self. It should not be construed that like the real city outside, which is reflected in the mirror, there is a 'real' world 'outside' of which the 'inside' is only a reflection!

6. The various objects seen in the dream including oneself are all creations of the mind and are within it. Just like that, it is māyā that creates this world of duality and all experiences associated with it. On waking, the dream world, which was very much real during the dream experience, disappears. Similarly, this world experience of the waking state also disappears when the spiritual awakening comes.

Mānasollāsa:

अस्यार्थः

अन्तरस्मिन्निमे लोकाः अन्तर्विश्वमिदं जगत् ।
बहिर्वन्माययाऽऽभाति दर्पणे प्रतिबिम्बवत् ॥ ८ ॥

8. (This is) the meaning of the verse[1]: These regions (lokāḥ)[2] exist in Him (Īśvara). This entire world (jagat)[3] exists in Him. (Though inside Him, like) the reflection in a mirror, it appears to be outside due to māyā.

1. The first verse of the original given above.

2. Lokas are the various regions of the universe like bhūḥ (the earth), bhuvaḥ (the sky), svar (heaven) etc.

3. Jagat is this world consisting of the living and the non-living.

The first line of this verse is actually a quotation from the *Taittirīya Brāhmaṇa* (2. 8. 8). The rest of it runs as follows: *brahmaiva bhūtānāṁ jyeṣṭham*, 'Brahman alone is the best among

beings'; *tena ko'rhati spardhitum*, 'Who can contend against It?'; *brahma devāḥ trayastriṁśat*, 'Brahman is 33 gods'; '*brahma indraprajāpati*', 'Brahman is Indra and Prajāpati '; *brahma ha viśvā bhūtāni*, 'Brahman is all the beings'; *nāvivāntas samāhitāḥ*, '(All are) established (in It) (as people) in a ship'.

स्वप्ने स्वान्तर्गतं विश्वं यथा पृथगवेक्षते ।
तथैव जाग्रत्कालेऽपि प्रपञ्चोऽयं विविच्यताम् ॥ ९ ॥

9. Just as one, in a dream, sees the world within oneself as if it is separate, in the same way, during the waking state also, let this world be judged.

स्वप्ने स्वसत्तैवार्थानां सत्ता नान्येति निश्चिता ।
को जाग्रति विशेषोऽस्ति जडानामाशु नाशिनाम् ॥ १० ॥

10. It is deduced that, in dream, the reality of the objects is nothing but the reality of oneself. (Then), what speciality is there in the objects (seen) in the waking state, which are insentient and quickly get destroyed?

The common point between the dream state and the waking state is that in both cases, the objects of experience are transient.

स्वप्ने प्रकाशो भावानां स्वप्रकाशान्न हीतरः ।
जाग्रत्यपि तथैवेति निश्चिन्वन्ति विपश्चितः ॥ ११ ॥

11. The revelation of the objects in dream is due to the light of oneself and not due to anything else. Similarly in the waking state also—so do the wise ones decide.

Using the example of dream experience, it was proved in the last verse that the basis for the existence (astitva or sattā) of all objects even in the waking state is the Ātman or the Self. Now by the help of the same, it is being proved that the basis for revelation (prakāśa) of all objects in the waking state is again the very same Ātman. The Upaniṣads support this doctrine. For instance: *ātmanā eva ayaṁ jyotiṣā āste*, 'He exists verily by the light of the Self'; *atrāyam puruṣaḥ svayaṁjyotir*

bhavati, 'Here, this person becomes a light unto himself'. (*Bṛ. Up.* 4. 3. 6.9)

The point to be noted here is that any object which cannot exist independently, cannot also reveal itself independently. How can an object which does not exist reveal itself?

निद्रया दर्शितानर्थान् न पश्यति यथोत्थितः ।
सम्यग्ज्ञानोदयादूर्ध्वं तथा विश्वं न पश्यति ॥ १२ ॥

12. Just as one who has woken up (from sleep) does not see the objects shown in dream, even so, one does not see the world, after attaining knowledge *par excellence*.

Here 'knowledge *par excellence*' refers to the realization of Ātman or Brahman, the basis of all existence and consciousness.

अनादिमायया सुप्तो यदा जीवः प्रबुद्ध्यते ।
अजन्मनिद्रमस्वप्नमद्वैतं बुद्ध्यते तदा ॥१३ ॥

13. When the *jīva* who has been asleep[1] due to the beginningless *māyā*[2], wakes up[3], then, he realizes the non-dual (Self) which is beyond (the three states of) waking[4], dream and deep sleep.

1. Ignorance of, and mistaken notions about, the Ātman are as good as sleep; or perhaps, worse than sleep! Sleep breaks in a natural way without our effort, whereas ignorance and false understanding can be removed only by rigorous sādhana.

2. In Advaita metaphysics māyā is conceded to be beginningless (anādi) but can be ended (sānta) by spiritual wisdom.

3. This awakening comes as a result of the teachings of a competent guru. Both the *Kaṭhopaniṣad* (2. 7) and the *Gītā* say that it is very difficult to comprehend the Ātman even after hearing about it.

4. The word used in the original is ajanma which means 'without birth'. Since the other two words nidrā and svapna

refer to the states of deep sleep and dream, the word ajanma (ajam in some readings) has been interpreted by the commentator as 'without waking state', to complete the list of three states of consciousness.

This verse is practically adopted from the famous *Gauḍapāda Kārikā* (1.16) on the *Māṇḍūkyopaniṣad.*

श्रुत्याचार्यप्रसादेन योगाभ्यासवशेन च ।
ईश्वरानुग्रहेणापि स्वात्मबोधो यदा भवेत् ॥ १४ ॥

भुक्तं यथान्नं कुक्षिस्थं स्वात्मत्वेनैव पश्यति ।
पूर्णाहन्ताकबलितं विश्वं योगीश्वरस्तथा ॥१५ ॥

14, 15. By the kindness of the Śrutis[1] and the spiritual preceptor,[2] and by dint of the practice of yoga,[3] as also by the grace of God,[4] when knowledge of the Self arises, then, (this) lord of the yogis sees the whole world as swallowed up by the fullness of the 'I' principle (i. e. the Self) even as the food that is eaten and is in the stomach, is seen as part and parcel of one's self.

Here the questions raised in the first part of the verse 6, are answered. As regard the fruit (phala), the reply is provided by the 3rd verse of *Dakṣiṇāmūrti Stotra.*

[1] The Vedas including the Upaniṣads. The Ātman-Brahman principle can never be known through the medium of the senses or even the intellect, by inference. Its existence and nature are known only through the revealed scriptures or śrutis.

[2] The *Chāndogyopaniṣad* (6. 14. 2) says : *ācāryavān puruṣo veda*, '(It is) the person who has been blessed by the spiritual preceptor that knows (the Truth)'. The spiritual preceptor not only teaches the truths of the scriptures and clarifies the doubts, but also guides the disciple in the practical spiritual life, the guidance coming out of his own experience.

[3] By the word yoga here, it is nididhyāsana (meditation on the Ātman) that is meant.

[4] The *Muṇḍakopaniṣad* (3. 2. 3) stresses the importance

of divine grace thus: *yamevaiṣa vṛṇute tena labhyaḥ, tasyaiṣa ātmā vivṛṇute tanūṁ svām*, 'The Self is attained by him alone whom this Self chooses; to him this Self reveals Himself'.

यथा स्वप्ने नृपो भूत्वा भुक्त्वा भोगान्यथेप्सितान् ।
चतुरङ्गबलोपेतः शत्रुं जित्वा रणाङ्गणे ॥ १६ ॥

परात्पराजितो भूत्वा वनं प्राप्य तपश्चरन् ।
मुहूर्तमात्रमात्मानं मन्यते कल्पजीविनम् ॥ १७ ॥

तथैव जाग्रत्कालेऽपि मनोराज्यं करोत्यसौ ।
कालनद्योधवेगेन क्षीणमायुर्न पश्यति ॥१८ ॥

16-18. Just as one becomes a king in a dream, enjoys all the desired objects, assisted by an army of four units* conquers an enemy in the battle-field, is defeated (later) by another (enemy), retires into the forest and performs austerities, and thinks that he has lived for a very long time, eventhough it was for a very short period only, in the same way, in the waking state also, he rules over the kingdom fancied by the mind, and does not perceive how his life is getting destroyed by the powerful floods of the river of time.

मेघच्छन्नोंऽशुमालीव मायया मोहितोऽधिकम् ।
किञ्चित्कर्ता च किञ्चिज्ज्ञो लक्ष्यते परमेश्वरः ॥ १९ ॥

19. Like the sun covered by the cloud, the Supreme Lord, (i. e. Ātman) being greatly deluded by māyā, appears like one who knows little and can do little.

The verses 16 to 19 answer the question regarding the nature of Īśvara and jīva posed in the latter part of the fifth verse.

Reality is only one. It is the Ātman-Brahman principle. It is this same principle that appears both as Īśvara and as jīva. The example of dream given in verses 16-17, clarifies this

*Elephants, chariots, cavalry and infantry.

point. It is the same person that becomes both the king and the forest mendicant. Both these conditions have been brought about by the dream state. In the same way it is association with māyā that makes the Ātman appear as Īśvara as also the jīva. In the process of creation and sustenance of this world, linked with māyā, Ātman appears as Īśvara. Entering into the created world and subjecting himself to the influence of māyā, he becomes the jīva. There is no separate or independent entity called jīva at all.

यद्यत्करोति जानाति तस्मिंस्तस्मिन् परेश्वरः।
राजा विद्वान् स्वसामर्थ्यादीश्वरोऽयमितीर्यते ॥ २० ॥

20. Whatever work, this person (of the world) accomplishes by his own power or (whatever) knowledge he gains (by his own capacity), with regard to that (work or knowledge) he is described as, 'emperor,' 'king,' 'savant,' or 'lord'.

This gives a very general definition of Īśvara. Anyone in this world, who achieves anything great by dint of his own efforts and capacity, is an Īśvara with regard to that achievement.

ज्ञानक्रिये शिवेनैक्यात् सङ्क्रान्ते सर्वजन्तुषु।
ईश्वरत्वं च जीवानां सिद्धं तच्छक्तिसङ्गमात् ॥ २१ ॥

21. It is due to the identity with Īśvara that the powers of knowledge and action have been transferred to all the living beings. That the jīvas are (also) Īśvara is established (by the fact) of the accretion of the powers of Īśvara (on the jīvas).

The last part of the question raised in the fifth verse is being answered here, *viz.*, the sarvātmatva of Īśvara. The powers of knowledge and action – jñānaśakti and kriyāśakti – really belong to Īśvara. He alone is independent. These powers are also seen in the jīvas, but they are borrowed powers like the heat in a red-hot iron ball. Because the jīvas exhibit these powers which belong to Īśvara, therefore Īśvara is in them as their very self. Hence his sarvātmatva or 'being the self of all'.

अयं घटोऽयं पट इत्येवं नानाप्रतीतिषु ।
अर्कप्रभेव ज्ञानं तत् स्वयमेव प्रकाशते ॥ २२ ॥

22. Like the light of the sun, it is knowledge (or consciousness) that shines by itself in all such apprehensions as: 'This is a pot,' 'This is a cloth.'

The idea is this: When an object like a pot or a cloth is seen in sun-light it is actually the sun-light that is reflected from those objects that is being seen. And, sunlight does not need a second object to reveal itself; it is self-revealing. Similarly, when we know an object as, 'This is a pot,' it is actually the consciousness of our Self that is revealing itself.

ज्ञानं न चेत्स्वयं सिद्धं जगदन्धं तमो भवेत् ।
न चेदस्य क्रिया काचित् व्यवहारः कथं भवेत् ॥ २३ ॥

23. If knowledge (or consciousness) were not self-existent, then the world would have become blindingly dark. If He (i. e., Īśvara) did not possess any activity, then, how can day-to-day life proceed?

क्रिया नाम परिस्पन्दपरिणामस्वरूपिणी ।
स्पन्दमाने बहिर्ज्ञाने तदङ्कुरवदुद्भवेत् ॥ २४ ॥

24. 'Activity' (kriyā) is of the nature of movement and transformation. When knowledge (or consciousness) flows out, (then 'activity') rises as its effect, as it were.

Īśvara was described as sarvajña (all-knowing) and sarvakartā (doer of all) in the 7th verse, thereby attributing two important characteristics of jñāna and kriyā to him. After describing jñāna in verses 22 and 23, kriyā is being described now.

Kriyā or activity manifests itself in two ways: parispanda, vibration or movement as in the case of an arrow shot from the bow; pariṇāma, transformation or change of state as in the case of gold being made into ornaments.

The latter part of the verse states that kriyā is a product of jñāna. How it is so, can be explained as follows: When a

person sees a piece of small boulder on his path, lifts it with his hands and clears his path, a long chain of actions will have taken place. First: His mindstuff, with the reflection of the consciousness of the Ātman in it, flows out through the eyes, envelops the boulder and produces the knowledge 'This is a boulder.' Second: He thinks, 'Since this is obstructing the path, let me remove it.' Third: He lifts it with his hands and removes it elsewhere. It is actually this last part that is the real kriyā. But, for this, the hands are the gross instrument. This instrument has been moved by the power of prāṇa, the vital breath of life-force and energy. This prāṇa, is situated in the body and supported by the Ātman (consciousness personified). Thus it is seen that kriyā is the end-product of jñāna, knowledge or consciousness. This Ātman who is the antaryāmin (the indweller) is really Īśvara. Hence whatever activity is seen in living beings, it is to be understood as having ensued from Īśvara himself.

उत्पाद्यप्राप्यसंस्कार्यविकार्योपाश्रया क्रिया ।
करोति गच्छत्युन्मार्ष्टि छिनत्तीति प्रतीयते ॥ २५ ॥

25. 'Activity' abides in production, attainment, refinement and change. It gets manifested in such actions as are indicated by the verbs, '(He) does,' '(He) goes,' '(He) rubs' and '(He) cuts.'

According to the previous verse, kriyā is of the nature of parispanda or movement and pariṇāma or transformation. The first was described there. The second is being described here.

Kriyā is abstract and gets manifested through certain actions. 'Doing' (karoti) as in the case of a potter, 'produces' a pot. This is utpatti or production. 'Going' (gacchati) as in the case of a traveller returning home results in his 'attaining' his home. This is prāpti or atttainment. 'Rubbing' (unmārṣṭi) as in the case of the goldsmith brings about a 'refinement' in the ornament through polish. This is saṁskāra or refinement. 'cutting' (chinatti) as in the case of a tree-feller, makes the tree undergo a 'change' or disfigurement. This is vikāra or change. All these are different aspects of pariṇāma or transformation.

शिवो ब्रह्मादिदेहेषु सर्वज्ञ इति भासते ।
देवतिर्यङ्मनुष्येषु किञ्चिज्ज्ञस्तारतम्यतः ॥ २६ ॥

जरायुजोऽण्डजश्चैव स्वेदजः पुनरुद्भिदः ।
एते चतुर्विधाः पूर्वक्रमशो न्यूनवृत्तयः ॥ २७ ॥

26, 27. Īśvara, in the bodies of Brahmā and (other deities) appears to be omniscient. In gods, human beings and animals, in the gradually decreasing order, his knowledge becomes limited. Beings born out of the womb, the egg, moisture and springing from the earth—these four classes, again, have less knowledge in the (decreasing) order starting from the first.

Īśvara (called Śiva here) the sarvajña (omniscient) has become the jīva, the kiñcijjña (the little-knowing). What is the reason for it? It is just a question of manifestation of knowledge which depends upon the type of body the jīva inhabits. In the scale of evolution, higher the type of body, greater the manifestation of knowledge. Similarly, lower the type of body, lesser the manifestation of knowledge.

ब्रह्मादिस्तम्बपर्यन्ता स्वप्नकल्पैव कल्पना ।
साक्षात्कृतेऽनवच्छिन्ने प्रकाशे परमात्मनि ॥ २८ ॥

28. When the Supreme Ātman, the unlimited light, is realized, (it will be discovered that) (everything) from Brahmā (the Creator) upto a blade of grass is only a fanciful idea like that of a dream.

On waking up from sleep, all the fanciful creations of dream just disappear. Similarly when the Infinite Ātman is realized, this finite creation also disappears.

अणोरणीयान्महतो महीयान् इति वेदवाक् ।
रुद्रोपनिषदप्येवं स्तौति सर्वात्मकं शिवम् ॥२९ ॥

29. 'Smaller than the smallest, greater than the

greatest'[1]—thus runs the word of the Veda. Even the *Rudropaniṣad*[2] praises Īśvara, the Self of all, thus.

[1] The full text runs thus: *aṇoraṇīyān mahato mahīyān, ātmā guhāyāṁ nihito'sya jantoḥ, tamakratum paśyati vītaśoko dhātuḥ prasādān-mahimānamīśam*, 'The Ātman, smaller than the smallest and greater than the greatest, dwells in the hearts of creatures. The desireless one, being free from grief, realizes that glory of Ātman through the purity of senses and mind'. (*Ka. Up.* 2. 20; *Śve. Up.* 3. 20)

[2] This is probably an abbreviation for *Rudra-hṛdayopaniṣad.*

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३० ॥

30. Obeisance to (Śrī) Dakṣiṇāmūrti, who has divided himself into three forms, of Īśvara (God), Guru (preceptor) and Ātman (the Self), and yet who is all-pervading like the sky.

This is the commentary on the last line of the first verse of the orignal hymn.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे प्रथमोल्लाससङ्ग्रहः ॥ ३१ ॥

31. Thus ends the first section, summarizing (the ideas of the first verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānasollāsa – Second Section:

उपादानं प्रपञ्चस्य संयुक्ताः परमाणवः ।
मृदन्वितो घटस्तस्माद्भासते नेश्वरान्वितः ॥१ ॥

1. (Just as clay and) not Īśvara, (is the material cause of a pot) which is seen (invariably) as consisting of clay, in the same way, it is the atoms combined (that form) the material cause of the world (and not Īśvara).

The first verse of the original hymn has described the world as being within oneself, but projected by māyā as if it is outside. This means that the world is an illusory super-imposition on Īśvara. This is the wellknown standpoint of Advaita Vedānta. However, there are other schools of Indian philosophy (known as Darśanas) which do not subscribe to this view. Some of them posit a real material cause, separate from Īśvara, as the matrix of creation. Here, the view of Vaiśeṣika Darśana (the Atomic School) is being presented as one of the *prima facie* views. Such views continue till the eighth verse. The second verse of *Dakṣiṇāmūrti Stotra* counters these schools.

According to the Vaiśeṣika school, the material cause of this world is the paramāṇus or atoms of the elements earth, water etc.

परमाणुगता एव गुणा रूपरसादयः ।
कार्ये समानजातीयमारभन्ते गुणान्तरम् ॥ २ ॥

2. The qualities like form, taste etc., which are inherent in the atoms, the very same, will produce another quality of the same type, in the effect also.

The idea is that the various qualities that may appear in the products of these atoms, are really produced from those qualities in the atoms themselves. Even here, the agency of Īśvara is not needed.

कार्यं यत्र समन्वेति कारणं समवायि तत् ।
चक्राद्यं साधनं यत्तु घटस्यासमवायि तत् ॥ ३ ॥

3. That is the samavāyi kāraṇa (inherent cause) wherein the effect inheres. But, as regards the implement like the potter's wheel etc., it is asamavāyi kāraṇa (non-inherent cause) of the pot.

As far as created objects are concerned, there are three kāraṇas or causes that contribute to their production. They are: samavāyi kāraṇa or inherent cause, asamavāyi kāraṇa or non-inherent cause and nimitta kāraṇa or efficient cause. The first of these is being described here.

'Samavāya' is a technical term of the Nyāya-Vaiśeṣika school. It is the relationship by which a quality inheres in the qualified object (eg., redness in rose) or motion in a moving object. Extending this principle further, this school says that an effect like a pot *inheres* in the cause, the clay, from which it is made to manifest. So, clay is the samavāyi kāraṇa for the pot. It is the same as upādāna kāraṇa or material cause of Vedānta.

The potter's wheel and the stick are asamavāyikāraṇas (non-inherent causes) and the potter himself is the nimitta kāraṇa or efficient cause. In creation, according to this view, Īśvara plays only the third role as nimitta kāraṇa and not the first two.

समवायिनि तिष्ठेद्यत् समवाय्याश्रये तथा ।
कार्येऽवधृतसामर्थ्यं कल्पयतेऽसमवायि तत् ॥ ४ ॥

4. That is ascertained to be the asamavāyi kāraṇa (non-inherent cause) which exists either in the samavāyi kāraṇa (the inherent cause) or in the substratum of the samavāyi kāraṇa and capable of bringing about the effect.

The commentator tries to clarify these points by the example of cloth and yarn. A cloth is produced by the coming together of the pieces of yarn (tantusaṁyoga) in a particular pattern. This 'coming together' which is established in the yarns, is one asamavāyi kāraṇa. Then, the colour of the cloth, is based on the cloth, which again is based on the colour of the yarn. This colour of the yarn is another asamavāyi kāraṇa.

निमित्तं कारणं तेषामीश्वरश्च कुलालवत् ।
यत्कार्यं जायते यस्मात् तस्मिन् तत् प्रतितिष्ठति ॥ ५ ॥

मृत्तिकायां घटस्तन्तौ पटः स्वर्णेऽङ्गुलीयकम् ।
इति वैशेषिकाः प्राहुः तथा नैयायिका अपि ॥ ६ ॥

5, 6. And, even as the potter, Īśvara is the efficient cause of all (those effects). Whatever effect is born from whichever (cause), in that, this (effect) abides. For instance:

pot in clay, cloth in the yarn and ring in gold. This is how the followers of the Nyāya and the Vaiśeṣika schools describe.

The material cause is always reflected in its effects. Since Īśvara is not reflected in this world, therefore, He is not the material cause. This is the conclusion of these schools.

रजस्सत्त्वं तमश्चेति प्रधानस्य गुणास्त्रयः ।
रजो रक्तं चलं तेषु सत्त्वं शुक्लं प्रकाशकम् ॥ ७ ॥

तमः कृष्णं चावरकं सृष्टिस्थित्यन्तहेतवः ।
इति साङ्ख्याश्च भाषन्ते तेषां दूषणमुच्यते ॥ ८ ॥

7, 8. Pradhāna comprises of the three guṇas, rajas, sattva, and tamas. Among them rajas is red (in colour), (and is of the nature of constant) change. Sattva is white (and is of the nature of) light. Tamas is dark (and is of nature of) covering. They are respectively the causes of creation, sustenance and destruction (of the world). This is what the Sāṅkhyas declare. Their view is now contradicted.

If the Nyāya-Vaiśeṣika school accepts Īśvara at least as the nimitta kāraṇa, the Sāṅkhya school has completely dispensed with Him!

The contradiction of all these schools is taken up by the second verse of the Original hymn.

DAKṢIṆĀMŪRTI STOTRA

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

2. Obeisance to him, Śrī Dakṣiṇāmūrti, who is the Guru, who, out of his free will, like the magician or a great yogi, manifests this world, which was, before creation, undifferentiated even as the sprout was within the seed, and became variegated later, on account of its association with space and time, brought forth by māyā.

This verse froms the basis for the presentation of the Advaitic view of creation. Incidentally, the other schools are brought in and refuted. Whereas most of these schools depend upon two methods of knowledge, *viz.*, pratyakṣa (direct perception) and anumāna (inference), laying great emphasis on the intellect and reasoning, the Vedānta school depends primarily on āptavākya or śabda (verbal testimony of the scriptures) using logic also, to meet the other schools on their own ground.

The main contention of Advaita Vedānta is that the fundamental Truth is one, without a second, Advitīya. It is Brahman/Ātman which is pure existence (sat), pure consciousness (cit) and pure bliss (ānanda). Since this world is a fact of our experience and since its creation has to be explained somehow to satisfy our curiosities, this verse is giving two examples: Firstly, this world of wonderful varieties existed in Īśvara, even as a mighty tree with its several roots, branches, leaves and fruits, existed in its seed, in an undifferentiated form. When the māyā power of Īśvara, under his direction, projected deśa (space) and kāla (time), this 'seed' of the world got evolved into all its varieties. Secondly, this projection of the world is not a real creation like the potter making a pot out of clay, but the illusory manifestation brought about by Īśvara just by his own will, like the magician or a yogi (like Viśvāmitra) producing articles of magic. This obviates the need for a material cause outside Īśvara which would otherwise militate against the conception of Advaita.

There are plenty of references in the scriptures, to this Advaitic view of creation: *tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ*, 'From this Ātman, verily, ākāśa (ether) was produced'

(*Tai. Up.* 2.1); *sadeva samyedamagra āsīt*, 'My dear, in the beginning, Reality alone existed' (*Chā. Up. 6. 2.*); *tadaikṣata bahu syām prajāyeyeti*, 'It thought, "Let me become many! Let me give birth!" '(*Chā. Up.* 6. 2); *yato vā imāni bhūtāni jāyante*, 'That from which all these beings are born' (*Tai. Up.* 3. 1).

अङ्कुरादिफलान्तेषु कार्येष्वस्तित्वमिष्यते ।
कुत आगत्य सम्बद्धाः वटबीजेषु ते कणाः ॥ ९ ॥

9. In all the effects—starting from the sprout, right up to the fruit—'existence' has been accepted (as concomitant). Wherefrom have those atomic particles come and got connected with the seeds of the banyan tree?

The Nyāya-Vaiśeṣka school is being refuted here. It is an accepted fact that the material cause is invariably present and perceptible in all the effects. For instance, clay is present and perceptible in the lump, the pot and broken pot-sherds. Since 'existence' (sattā or astitva) is invariably present and perceptible in all objects of this world, that itself is the material cause. This is the Vedāntic stand-point. If the paramāṇus or atomic particles are the material cause of this world, they should have been perceived in all the effects, starting from the seed right up to the tree and the fruits. But they are not. Again, how could these atomic particles (and from where) come and enter into the seed which is the starting point for our series of causes and effects? Also, since the paramāṇus are invisible, the world which is their product, also should have been invisible. Hence the paramāṇus are not the material cause of this creation, but Brahman.

कारणान्तर्गतं कार्यमिति सर्वैश्च सम्मतम् ।
तस्मात्सत्ता स्फुरत्ता च सर्वत्राप्यनुवर्तते ॥ १० ॥

10. It is acceptable to all that the effect exists in the cause. Hence existence and revelation follow in all the effects.

If the effect pre-exists in the material cause, it is to be conceded that it is the material cause that is appearing in

another form, as the effects as for example, the clay appearing as a pot. Since sattā or 'existence' and sphurattā 'the capacity to reveal itself' are present in *all* objects of creation, therefore Brahman which is sat and cit, should be accepted as the material cause of this world.

पुष्पे फलत्वमापन्ने क्षीरे च दधितां गते ।
विजातीयाः प्रवर्तन्ते गुणा रूपरसादयः ॥ ११ ॥

11. When a flower is transformed into a fruit and milk into curd, the qualities of colour, taste etc., are seen to be different.

It is normally accepted by all that the qualities in the material cause produce similar qualities in the effects. For instance, the red colour of the thread produces red colour in the cloth. If this principle is applied, the attempt of some to show that in a series of transformations (as for example, a seed ultimately becoming the fruit) each succeeding effect becomes the cause for the next, fails. When the flower becomes the fruit or milk becomes the curd, they differ from each other very widely. Hence it is to be accepted that all these are appearances of Brahman only.

कारणं कार्यमंशोंऽशी जातिव्यक्ती गुणी गुणः ।
क्रिया क्रियावानित्याद्याः प्रकाशस्यैव कल्पनाः ॥ १२ ॥

12. Cause and effect,[1] part and whole,[2] species and individual,[3] quality and qualified,[4] action and that which is endowed with action[5]—all these are only ideas (superposed on) (*Brahman* which is) consciousness.

1. Seed and sprout.

2. Threads and cloth.

3. Feline family and cat.

4. Red colour and red cloth.

5. Movement and moving object like a wheel.

These various dualities are only appearances in Brahman brought about by māyā.

चैतन्यं परमाणूनां प्रधानस्यापि नेष्यते ।
ज्ञानक्रिये जगत्क्लृप्तौ दृश्येते चेतनाश्रये ॥ १३ ॥

13. Neither for the atomic particles nor for the pradhāna, consciousness has been conceded. In the process of creation of the world, consciousness and action are seen associated with the living conscious entity only.

It is only a living conscious entity that can set forth the process of creation. Without a potter, the pot can never be produced. Hence it is only Īśvara that can set forth the creative process of the world. The atomic particles of the Vaiśeṣikas and the pradhāna (comprising the three guṇas of sattva, rajas and tamas of the Sāṅkhyas which are accepted as the matrix for creation, are both without consciousness and hence incapable of creation.

कालरूपक्रियाशक्त्या क्षीरात् परिणमेद्दधि ।
ज्ञातृज्ञानज्ञेयरूपं ज्ञानशक्त्या भवेज्जगत् ॥ १४ ॥

14. Curd is produced from milk by the power of action (of Īśvara), in the form of time. By the power of knowledge (or consciousness of Īśvara) (this) world of knower, known and knowledge, is produced.

The Sāṅkhyas who posit pradhāna, the insentient principle as the cause of creation, give the example of milk becoming curd by itself, without being associated with any conscious entity, as the proof. The Vedāntin's standpoint is that even here, it is the kriyāśakti or power of action, of Īśvara, in the form of time which is always associated with Īśvara, that is responsible for this transformation. Thus it is never bereft of association with the conscious principle i. e., Īśvara.

As regards the creation of this world which can be divided into the knowing entity, the known entity and knowledge itself, it is due to the jñānaśakti or power of knowledge, of Īśvara.

ज्ञानं द्विधा वस्तुमात्रद्योतकं निर्विकल्पकम् ।
सविकल्पं तु संज्ञादिद्योतकत्वादनेकधा ॥ १५ ॥

15. Knowledge is of two types: the nirvikalpaka (without modifications) which just reveals the object and the savikalpaka (with modifications) which however is manifold since it reveals name, (form) etc.

When we perceive a jar, the first cognition that we get is a very general one: 'This is a jar.' closer examination reveals many more things: 'This is a small red jar made of clay, with a lid, and two holes on the right side.' The former is nirvikalpaka and the latter is savikalpaka.

सङ्कल्पसंशयभ्रान्तिस्मृतिसादृश्यनिश्चयाः ।
ऊहोऽनध्यवसायश्च तथाऽन्येऽनुभवा अपि ॥१६ ॥

16. Will, doubt, misapprehension, memory, (cognition of) similarity, determination, guess, incapacity to determine (the nature of things) and other (similar) experiences—(all these are examples for the savikalpaka knowledge).

प्रत्यक्षमेकं चार्वाकः कणादसुगतौ पुनः ।
अनुमानं च तच्चापि साङ्ख्याश्शब्दं च ते अपि ॥ १७ ॥

17. The Cārvākas (materialists) (accept) only pratyakṣa or direct perception (as the means of knowledge). The Kaṇādas (Vaiśeṣikas) and the Sugatas (Buddhists) (accept) in addition, anumāna or inference also. The Sāṅkhyās (accept) them as also śabda or scriptural testimony.

From here, till the end of this section, the metaphysical principles of the various darśanas are being briefly summarized, just to show finally that none of these really stands the test of logic and scriptural support.

The teachings of any darśana are generally classified under two sections: pramāṇa or means of knowledge and prameya or the objects revealed by such knowledge.

The pramāṇas range from a minimum of one (as in the case of the Cārvākas) upto a maximum of six (as in the case of Advaita Vedāntins).

Materialists are dubbed as 'Cārvākas' since they 'speak sweetly' (Cāru vāk = sweet speech) advocating only material pleasures here and now, which philosophy catches the imagination of the masses very easily.

Since the Vaiśeṣika system was founded by the sage Kaṇāda, they are christened as 'Kaṇādas.' So also, the Buddhists were called Sugatas since 'Sugata' is a name of Gautama Buddha.

The Sāṅkhya system has been so called either because it enumerates the ultimate categories (saṅkhyā = number) or because it lays great stress on knowledge (saṅkhyā = knowledge) as the means of liberation.

Pratyakṣa is the means of obtaining knowledge by direct perception through the senses like the eyes, ears, nose etc. Anumāna is the inferential knowledge gained by perceiving some signs invariably associated with the object; as for instance, in guessing the existence of fire by seeing smoke. Śabda is verbal testimony, the words of honest and authoritative people. Scriptural testimony is the highest among such verbal testimonies since the scriptures contain super-sensory knowledge revealed to the sages.

न्यायैकदेशिनोऽप्येवमुपमानं च केचन ।
अर्थापत्त्या सहैतानि चत्वार्याह प्रभाकरः ॥ १८ ॥

18. Some of the Naiyāyikas also (accept) this. Others (accept) upamāna or comparison, in addition. Prabhākara states these four (also) along with arthāpatti or implied knowledge.

Upamāna is the means of knowledge based on comparison. For instance, when a wild ox called 'gavaya' is seen in a forest and recognized as such, since it compares well with a bull or a cow in its features, it is upamāna that is in operation.

Arthāpatti is implication. The oftquoted example is: 'Devadatta, who is growing fat, is never seen to eat by day. Hence, he must be eating by night!'

The Pūrva Mīmāṁsā school has branched off into two sub-schools founded by Kumārila Bhaṭṭa and Prabhakara (7th cent. A. D.). They are respectively called the Bhāṭṭa and the Prābhākara schools.

अभावषष्ठान्येतानि भाट्टा वेदान्तिनस्तथा ।
सम्भवैतिह्ययुक्तानि तानि पौराणिका जगुः ॥ १९ ॥

19. The Bhāṭṭas and the (Advaita) Vedāntins accept these along with abhāva or non-existence as the sixth. The Paurāṇikas accept them along with sambhava or possibility and aitihya or tradition.

Abhāva is also called anupalabdhi, nonperception. The nonperception of a pot in the niche proves its non-existence there. This is also considered as a means of knowledge.

The Paurāṇikas are those who believe in the ancient legends and lores, handed down usually by oral traditions.

When a drum of 50 litres has been fully filled by grain, and if an additional quarter litre of grain is brought near it, it shows the sambhava or possibility of accommodating that additional quantity also. This is another means of knowledge.

People may believe that a banyan tree near the burial ground is haunted by an evil spirit, if that knowledge has been handed down by tradition for generations. This is aitihya. This is also conceded as a source of knowledge.

द्रव्यं गुणस्तथा कर्म सामान्यं सविशेषकम् ।
समवायं च काणादाः पदार्थान् षट् प्रचक्षते ॥ २० ॥

20. The Kāṇādas describe six padārthas or categories (of objects) as follows: dravya (substance), guṇa (quality), karma (action), sāmānya (generality), viśeṣa (speciality) and samavāya (inherence).

All objects of this world, that are perceived by the senses and the mind, have been grouped under six headings by the Nyāya Vaiśeṣikas as narrated here. The number is sometimes raised to seven by adding abhāva or non-existence as the last category.

Sāmānya, sometimes translated as 'generic attribute' is also called jāti or species.

All these are described in detail up to the 29th verse.

नव द्रव्याणि भूतानि दिक्कालात्ममनांसि च ।
चतुर्विंशतिरेव स्युः गुणाः शब्दादिपंचकम् ॥ २१ ॥

परिमाणं च संख्या च द्वौ संयोगविभागकौ ।
स्वभावतः पृथक्त्वं च गुरुत्वं द्रवता पुनः ॥ २२ ॥

परत्वं चापरत्वं च स्नेहः संस्कार इत्यपि ।
धीर्द्वेषसुखदुःखेच्छाधर्माधर्मप्रयत्नकाः ॥ २३ ॥

21-23. The dravyas are nine: the five bhūtas,[1] space, time, soul and mind. The guṇas are by nature, veriley, twenty-four: the five, starting with sound;[2] dimension, number, conjunction and separation which are two things; separateness,[3] weight, liquidity, distance, nearness, oiliness, tendency,[4] knowledge, aversion, pleasure, pain, desire, merit,[5] demerit[6] and effort.

1. The five fundamental elements: earth, water, fire, air and ether or sky.

2. Sound, touch, colour, taste and smell.

3. That quality in a thing which makes it appear to be separate from others.

4. This will be described in the next two verses.

5. Invisible good effect, produced by the performance of righteous actions.

6. Invisible bad effect, generated by doing unrighteous acts.

संस्कारस्त्रिविधो वेग इष्वादेर्गतिकारणम् ।
दृष्टश्रुतानुभूतार्थस्मृतिहेतुश्च भावना ॥ २४ ॥

स्थितस्थापकता नाम पूर्ववत् स्थितिकारणम् ।
आकृष्टशाखाभूर्जादौ स्पष्टमेवोपलक्ष्यते ॥ २५ ॥

24, 25. 'Tendency' is of three types: The speed that causes movement in an arrow (discharged from the bow) (is the first). The impression that causes remembrance of what is seen, heard and experienced (is the second). That which is called elasticity, causing recovery to the former condition—as seen clearly in the case of a branch or the leaf of the birch tree which is pulled—(is the third).

उत्क्षेपणमवक्षेपो गमनं च प्रसारणम् ।
आकुञ्चनमिति प्राहुः कर्म पञ्चविधं बुधाः ॥ २६ ॥

26. The wise ones describe 'action' as fivefold: throwing up, throwing down, motion, expansion and contraction.

सामान्यं द्विविधं प्रोक्तं परं चापरमेव च ।
परं सत्तैव सर्वत्र तदनुस्यूतवर्तनम् ॥ २७ ॥

द्रव्यत्वगुणतेत्यादि सामान्यमपरं तथा ।
विशेषाः स्युरनन्तास्ते व्यावृत्तिज्ञानहेतवः ॥ २८ ॥

27, 28. 'Generality' is said to be of two kinds: the superior and the inferior. The superior is 'existence' itself. And, liquidity, attribute etc., which exist following this 'existence,' form the inferior generality.' 'Specialities,' which are responsible for differential knowledge, are infinite.*

* Because the objects that are met with in this world are infinite, therefore, the 'specialities' in them—what make them appear different from one another—are also infinite. This is the idea.

रूपस्येव घटे नित्यः सम्बन्धः समवायकः ।
कालाकाशदिगात्मानो नित्याश्च विभवश्च ते ॥२९॥

29. Samavāya is the eternal relation as that of colour in the jar.[1] Time, ether, space and soul—these are eternal and omnipresent.[2]

1. Other examples are: between the jar and its parts, between sweetness and sugar, between a moving object and movement, between the species and the individual (as in the case of 'cowness' in a cow).

2. Apart from omnipresence, the word 'vibhu' could also mean—infinitely big, other than that with form, related to every object with form.

चतुर्विधाः परिच्छिन्नाः नित्याश्च परमाणवः ।
इति वैशेषिकमते पदार्थाः षट् प्रकीर्तिताः ॥ ३० ॥

30. The atomic particles are of four types,* limited and eternal. Thus the six categories are described in the Vaiśeṣika school.

* Since ākāśa (sky or ether) is described as vibhu or all-pervading and unlimited, it is only the atomic particles of the other four elements that are meant here.

माया प्रधानमव्यक्तमविद्याऽज्ञानमक्षरम् ।
अव्याकृतं च प्रकृतिः तम इत्यभिधीयते ॥ ३१ ॥

31. Prakṛiti is known as māyā, (illusion) pradhāna the chief,), avyakta (the unmanifest), avidyā (nescience), ajñāna (ignorance), akṣara (the indestructible), avyākṛta (the undifferentiated) and tamas (darkness).

From here till the fortieth verse, Sāṅkhyan metaphysics of the Seśvara school is being described. These Sāṅkhyas accept Īśvara also as a fundamental truth. Vedānta practically accepts these principles with slight modifications since they are found in the Upaniṣads and allied literature.

मायायां ब्रह्मचैतन्यप्रतिबिम्बानुषङ्गतः ।
महत्कालपुमांसः स्युर्महत्तत्त्वादहङ्कृतिः ॥ ३२ ॥

32. As a result of the contact of the reflection of the consciousness of Brahman in māyā, mahat (the great), kāla (time) and pumān (the jīva or individual soul) are manifested. From mahat is born ahaṅkāra (ego-principle).

Mahat, also called buddhi (cosmic intelligence) is the first evolute of prakṛti. Kāla or time is a mode of the power of Brahman that arises out of association with prakṛti. Pumān, the individual soul, though unborn and independent, *somehow* gets into the grip of mahat and consequently suffers as doer and enjoyer of actions. 'First bondage,' if such an expression can be used, has always been an enigma in all the Indian schools of philosophy. So, many of them accept it as anādi (beginningless) but sānta (which can be put an end to). Ahaṅkāra is what endows individuality and separateness to a created object.

तामसात्स्युरहङ्कारात् खानिलाग्न्यम्बुभूमयः ।
शब्दः स्पर्शश्च रूपं च रसो गन्धोऽप्यनुक्रमात् ॥ ३३ ॥

इन्द्रियाणां च विषयाः भूतानामपि ते गुणाः ।
देवाः सदाशिवश्चेशः रुद्रो विष्णुश्चतुर्मुखः ॥ ३४ ॥

33, 34. The five elements of ether, air, fire, water and earth are produced out of the tāmasic aspect of ahaṅkāra. So also the five qualities of sound, touch, colour, taste and smell, in that order. These qualities are the objects of the (five) sense-organs (viz., ear, skin, eye, tongue, nose) and the attributes of the five elements. Sadāśiva, Īśa, Rudra, Viṣṇu and the four-faced Brahmā (these are their presiding) deities.

As already stated (verses 7 and 8 of this section), pradhāna comprises the three guṇas or modes, sattva, rajas and tamas.

Various evolutes of the pradhāna, keeping the preponderance of one guṇa over the others at a time in mind, are being described in the verses 33 to 39.

सात्त्विकात्स्यादहङ्कारादन्तःकरणधीन्द्रयम् ।
मनो बुद्धिरहङ्कारश्चित्तं करणमान्तरम् ॥ ३५ ॥

35. Antaḥkaraṇa (the internal organ) and the (five) sense-organs are produced out of the sāttvika aspect of ahaṅkāra. The 'internal organ' comprises manas (mind), buddhi (intellect), ahaṅkāra (egoism) and citta (mindstuff).

संशयो निश्चयो गर्वः स्मरणं विषया अमी ।
चन्द्रः प्रजापती रुद्रः क्षेत्रज्ञ इति देवताः ॥ ३६ ॥

36. Doubt, determination, arrogance and memory—(these are) the objects (of the four aspects of the internal organ). Candra, Prajāpati, Rudra and Kṣetrajña are (respectively their presiding) deities.

श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणं ज्ञानेन्द्रियं विदुः
दिग्वातसूर्यवरुणाः नासत्यौ देवताः स्मृताः ॥ ३७ ॥

37. (The following are) understood to be the jñānendriyas (organs of knowledge or perception): ear, skin, eyes, tongue and nose. Space, air, sun, Varuṇa and the twins, the Aśvinis—(these are) declared to be (respectively) the deities presiding over them.

राजसात्स्युरहङ्कारात् कर्मेन्द्रियसमीरणाः ।
कर्मेन्द्रियाणि वाक् पाणिः पादः पायुरुपस्थकम् ॥ ३८ ॥

38. The (five) karmendriyas (organs of action) and the (five) vital airs were produced out of the rājasic aspect of ahaṅkāra. Speech, hand(s), feet, organs of evacuation and generation—(these are) the (five) organs of action.

वचनादानगमनविसर्गानन्दसंज्ञकाः ।
विषया देवतास्तेषां वह्नीन्द्रोपेन्द्रमृत्युकाः ॥ ३९ ॥

39. The objects (of these karmendriyas) are: speech, siezing, movement, evacuation and pleasure. Their (presiding) deities (respectively) are: Agni, Indra, Upendra, Yama and Prajāpati.

प्राणोऽपानस्समानश्चोदानव्यानौ च वायवः ।
भूतैस्तु पञ्चभिः प्राणैश्चतुर्दशभिरिन्द्रियैः ॥ ४० ॥
चतुर्विंशति तत्त्वानि साङ्ख्यशास्त्रविदो विदुः ।

40. The (five) vital airs are: prāṇa, apāna, samāna, udāna and vyāna. The knowers of the science of Sāṅkhya understand the (fundamental) principles (of the world) as twenty-four (in number) comprising the five elements, the five vital airs and the fourteen senses.*

महान्कालः प्रधानञ्च मायाऽविद्ये च पूरुषः ॥ ४१ ॥
इति पौराणिकाः प्राहुः त्रिंशत्तत्त्वानि तैस्सह ।

41. (Counting) mahān (the great), kāla (time), pradhāna (primeval nature), māya (power of illusion), avidyā[1] (nescience) and puruṣa (individual soul) along with them,[2] the Paurāṇikas[3] describe the fundamental principles as thirty.

1. Māyā is associated with Īśvara but is under his control. Avidyā is associated with the jīva but overwhelms him. This is the difference between them.

2. The twenty four principles already enumerated in the previous verse.

3. The Purāṇas are ancient legendary lore, deeply rooted in tradition. Paurāṇikas are the followers of the Purāṇas.

* Five organs of perception (verse 37), five organs of action (verse 38) and four aspects of the internal organ (verse 35).

बिन्दुनादौ शक्तिशिवौ शान्तातीतौ ततः परम् ॥ ४२ ॥
षट्त्रिंशत्-तत्त्वमित्युक्तं शैवागमविशारदैः ।

42. Thirty-six fundamental principles have been enumerated by the experts in Śaivāgamas by including in addition, bindu, nāda, śakti, śiva, śānta and atīta.

Āgamas are a special class of subsidiary scriptures. Though cultish in character, they contain deep philosophy blended with meaningful rituals. They are usually divided into three groups: Śaivāgamas, Śāktāgamas and Vaiṣṇavāgamas.

Bindu (=dot) where the entire energy of creation, preservation and destruction is concentrated into a point as it were, is the same as Sadāśiva or Brahman without attributes. Nāda (=sound or vibration) is its next stage wherein the power starts vibrating, as praṇava (Om) and is about to start the process of evolution. Śakti is the power of creation, the power of being the basis for creation. It is usually pictured as a Goddess. Śiva is the possessor of this Śakti, its consort as it were, capable of assuming bodies or forms at will. Śānta and Atīta are two more aspects of this Śiva.

सर्वे विकल्पाः प्रागासन् बीजेऽङ्कुर इवात्मनि ॥ ४३ ॥
इच्छाज्ञानक्रियारूपमायया ते विजृम्भिताः ।

43. All these alternative views (or principles) existed, before creation, in the Ātman, as the sprout in the seed. They were displayed by the power of māyā comprising icchā (will), jñāna (knowledge) and kriyā (action) (of Īśvara).

The various tattvas or principles put forward by these different schools have been dubbed as vikalpas, only conjectures, and not real.

It is Īśvara Himself who has promulgated those various views by assuming the forms of the ṛṣis (sages) who were the founders of those schools.

इच्छाज्ञानक्रियापूर्वाः यस्मात्सर्वाः प्रवृत्तयः ॥ ४४ ॥
सर्वेऽपि जन्तवस्तस्माद् ईश्वरा इति निश्चिताः ।

44. Because all activities are preceded by icchā, jñāna and kriyā, therefore it has been settled that all living beings are Īśvaras.

It was stated that the world was non-different from Īśvara before creation. It is being declared here that even after the creation has come into existence, it continues to be non-different from Him.

All living beings exhibit the traits of icchā, jñāna and kriyā before they perform any act. And, these three are really the traits of Īśvara. Hence all the beings are aspects of Īśvara.

Again, these traits have been manifested because of Īśvara's association with māyā. Hence the world which is a creation out of these three traits is also māyā.

बीजाद्वृक्षस्तरोर्बीजं पारम्पर्येण जायते ॥ ४५ ॥

इति शङ्कानिवृत्त्यर्थं योगिदृष्टान्तकीर्तनम् ।

45. In order to ward off the doubt[1] that the seed and the tree are born out of each other in succession, the example of the yogi[2] has been given.

1. The substance of the doubt is that it is impossible to find out the first or original cause.

2. Great yogis like Viśvāmitra could create without material causes or implements.

विश्वामित्रादयः पूर्वे परिपक्वसमाधयः ॥ ४६ ॥

उपादानोपकरणप्रयोजनविवर्जिताः ।

स्वेच्छया ससृजुः स्वर्गं सर्वभोगोपबृंहितम् ॥ ४७ ॥

46, 47. In the ancient days Viśvāmitra and others who had attained perfection in samādhi created heaven, replete with all objects of pleasure, even without the help of material cause and instruments and gaining nothing (for themselves), just by their will-power.

ईश्वरोनन्तशक्तित्वात् स्वतन्त्रोऽन्यानपेक्षतः ।
स्वेच्छामात्रेण सकलं सृजत्यवति हन्ति च ॥ ४८ ॥

48. Since Īśvara possess infinite power, He is able to create everything, sustain it and destroy it, just by His free will, independently, without needing the help of a second object.*

न कारकाणां व्यापारात् कर्ता स्यान्नित्य ईश्वरः ।
नापि प्रमाणव्यापारात् ज्ञाताऽसौ स्वप्रकाशकः ॥ ४९ ॥

49. Īśvara who is eternal, does not become a 'doer' just by the activity of the means (of action). Nor does He become a 'knower' by the activity of the means of knowledge. He is (verily) self-resplendent.

The idea is that one who is a 'knower' or 'doer' by virtue of external means, is subject to change. What is subject to change cannot be eternal.

Then, how does Īśvara exercise His kriyāśakti and jñānaśakti? It is by His mere presence, like a magnet or a king, whose presence is enough for others to do their duties.

ज्ञातृत्वमपि कर्तृत्वं स्वातन्त्र्यं तस्य केवलम् ।
या चेच्छाशक्तिवैचित्री साऽस्य स्वच्छन्दकारिता ॥ ५० ॥

50. His being a 'knower' or a 'doer' (only show) His absolute freedom. His doing things as He likes is itself the uniqueness of His icchāśakti.

यया कर्तुं न वा कर्तुमन्यथा कर्तुमर्हति ।
स्वतन्त्रामीश्वरेच्छां के परिच्छेत्तुमिहेशते ॥ ५१ ॥

51. Who can estimate the independent will of Īśvara by which He is capable of doing or not doing or doing in a different way?

* i.e., without the help of a material cause or instrumental cause.

श्रुतिश्च सोऽकामयतेतीच्छया सृष्टिमीशितुः ।
तस्मादात्मन आकाशस्सम्भूत इति चाब्रवीत् ॥ ५२ ॥

52. The Veda[1] also, through such statements as, 'He desired'[2], 'Ākāśa was produced from that Ātman',[3] has said that creation came out of the will of Īśvara.

1. i. e., the Upaniṣads.

2. *so'kāmayata, bahu syāṁ prajāyeyeti*, 'He desired: "Let me become many. Let me produce beings" ' (*Tai. Up.* 2.6).

3. *Tai. Up.* 2. 1

निमित्तं चेद्भवेदस्य जगतः परमेश्वरः ।
विकारित्वं विनाशित्वं भवेदस्य कुलालवत् ॥ ५३ ॥

53. If the Supreme Lord (i.e. Īśvara) were the efficient cause of this world, then He would become subject to modifcation and destruction like the potter.

Since this world is being experienced as real, why not accept it as real? Then, why not accept either the pradhāna or the paramāṇus as the upādāna or material cause? Let Īśvara be only a nimitta kāraṇa or efficient cause. This argument is being refuted here.

According to Advaita Vedānta, Īśvara is abhinna-nimitta-upādāna-kāraṇa; i. e., He is both the efficient cause and the material cause of this world. Secondly, creation is a projection out of Himself by His māyā-power. Thirdly, the whole process of creation, sustenance and destruction is just an illusory exercise! That is why it is logically possible to prove that He is without change and without destruction, or, He is the unchanging eternal Reality.

If the *prima facie* view is accepted it will automatically lead to opposite conclusions. It is a wellknown and universally accepted principle that while discussing about things beyond the reach of the senses, one should proceed from the seen to the unseen, from the known to the unknown. The oftquoted example for the nimitta kāraṇa is the potter. The potter has

to exert himself to produce the pot. This exertion involves the use of his limbs. That means, he is a śarīrin (embodied being) with limbs or parts. Anything that is thus embodied or comprises of parts, gets destroyed one day. If Īśvara is accepted as *only* the nimitta kāraṇa, He has perforce to be admitted as an embodied being subject to change, decay and death. This however is against all scriptural statements. Also, there is no example in this world by which we can illustrate that a thing can be changeable and yet eternal. Hence, the views of Sāṅkhyas and Vaiśeṣikas cannot be accepted.

बुद्ध्यादयो नव गुणा नित्या एवेश्वरस्य चेत्।
नित्येच्छावान् जगत्सृष्टौ प्रवर्तेतैव सर्वदा ॥ ५४ ॥

54. If Īśvara possessed the nine guṇas* like buddhi eternally, then, being endowed with an eternal desire, He would have to engage Himself in the act of creation of this world, eternally!

प्रवृत्त्युपरमाभावात् संसारो नैव नश्यति।
मोक्षोपदेशो व्यर्थः स्यादागमोऽपि निरर्थकः ॥ ५५ ॥

55. (Then) since the inclination towards action will not cease, the (bondage of) transmigration also will not cease. Then, the teaching for liberation becomes useless and the Vedas will lose their value.

तस्मान्मायाविलासोऽयं जगत्कर्तृत्वमीशितुः।
बन्धमोक्षोपदेशादिव्यवहारोऽपि मायया ॥ ५६ ॥

56. Therefore, this creation of the world by Īśvara is only a phenomenon of māyā. The tradition of 'bondage,' 'teaching concerning liberation' etc., is also by māyā.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके।
प्रबन्धे मानसोल्लासे द्वितीयोल्लाससङ्ग्रहः ॥ ५७ ॥

57. Thus ends the second section, summarizing (the

* See verse 23.

ideas of the second verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānasollāsa – Third Section:

सत्तास्फुरत्ते भावेषु कुत आगत्य सङ्गते ।
बिम्बादिदर्पणन्यायादित्थं पृच्छन् प्रबोध्यते ॥ १ ॥

1. The disciple who is asking, 'Wherefrom do existence and revelation come and enter into objects, like the reflection in a mirror?' is being enlightened (now).

DAKṢIṆĀMŪRTI STOTRA

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

3. Obeisance to him, Śrī Dakṣiṇāmūrti, by whose brilliance, which is of the nature of existence,[1] (this world which is) similar to unreality[2] shines, who is enlightening those that have taken refuge in him[3] by the message of the Vedas[4] *viz.,* 'Thou art verily That!'[5] and by realizing whom[6] there is no return to this ocean of transmigration.[7]

1. Sattā and sphuraṇa, same as 'sat' and 'cit,' are not two different things but identical.

2. The word used in the original is asat-kalpa, 'that which is almost or as good as asat'. This is just to show that this world, which is a product of māyā, which itself is anirvacanīya or indescribable, is neither sat (real) nor asat (unreal) in the absolute sense. Since it is being perceived and experienced, it is not asat. Since it is constantly changing, gets destroyed, is

transcended in the state of spiritual realization, it is not sat either.

3. According to all the schools of Hindu religious tradition, spiritual realization can come only by the grace of guru. The *Chāndogyopaniṣad* says (4.9.3): *ācāryavān puruṣo veda*, 'It is (only) the person who is blessed by a teacher that can know the (Truth)'.

4. The Upaniṣads.

5. *Chā. Up.* 6.8.7.

6. He is to be realized as one's own Self.

7. Self-knowledge destroys avidyā or nescience which was responsible saṁsāra or transmigration.

असत्कल्पेषु भावेषु जडेषु क्षणनाशिषु ।
अस्तित्वं च प्रकाशत्वं नित्यात्सङ्क्रामतीश्वरात् ॥ २ ॥

2. Existence and revelation have passed on from the eternal Īśvara into these objects which are similar to unreality, insentient and transient.

This 'passing on' (saṅkrāma) is not like the passing on of heat from the fire to the iron ball. In that case, reality will have to be conceded for the iron ball, which is against the Advaitic position. It is more like the borrowed reality of the snake in the rope or silver in nacre, wherein the snake or silver do not exist apart from the substratum, which alone is real.

आत्मसत्तैव सत्तैषां भावानां न ततोऽधिका ।
तथैव स्फुरणं चैषां नात्मस्फुरणतोऽधिकम् ॥ ३ ॥

3. The existence of these objects is the existence of the Ātman alone and not anything apart from it similarly their revelation is not diffrent from the revelation of the Ātman.

ज्ञानानि बहुरूपाणि तेषां च विषया अपि ।
अहङ्कारेऽनुषज्यन्ते सूत्रे मणिगणा इव ॥ ४ ॥

4. The various kinds of perceptions as also their objects are connected together in the ego-sense like the groups of pearls on the string.

When the light of the Ātman is reflected in the mind, it is called ahaṅkāra or ego-sense. This itself is the jīva, the individual soul. The various kinds of knowledge that arise out of perceiving various objects of the senses, coalesce in this ego-sense. The existence of those objects (sattā) and knowledge about them (sphuraṇa) are perceived only through this ego-sense, which again is only a reflection of the sphuraṇa of the Ātman.

In the last two verses, existence itself had been denied to the objects of the world. Here, granting an empirical existence for them, their unity in the Ātman-consciousness is being shown.

Sūtre maṇigaṇā iva is an expression taken from the *Gītā* (7. 7).

प्रकाशाभिन्नमेवैतद्विश्वं सर्वस्य भासते ।
लहरीबुद्बुदादीनां सलिलान्न पृथक्स्थितिः ॥ ५ ॥

5. This world appears to all as verily non-different from light. The waves, the bubbles etc., do not have an existence (of their own), separate from water.

Neither the waves nor the bubbles have any independent existence apart from water. Similarly all the objects of this world which derive their sattā and sphuraṇa from the Ātman, are Ātman alone in reality.

जानामीत्येव यज्ज्ञानं भावानाविश्य वर्तते ।
ज्ञातं मयेति तत्पश्चात् विश्राम्यत्यन्तरात्मनि ॥ ६ ॥

6. That knowledge which enters into an object producing the awareness 'I know (this object)' later on, rests on the inner Self as '(This) was known by me'.

This proves that sphuraṇa or revelation is a quality of the Ātman and not of the outside object.

घटादिकानि कार्याणि विश्राम्यन्ति मृदादिषु ।
विश्वं प्रकाशाभिन्नत्वात् विश्राम्येत्परमेश्वरे ॥ ७ ॥

7. The effects like jar etc., rest upon (their material causes like) clay etc. Since this world is non-different from light (or consciousness) it has to rest on the Supreme Lord.

स्वगतेनैव कालिम्ना दर्पणं मलिनं यथा ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ८ ॥

8. Just as a mirror has become dirty by the dust on it, knowledge also has been covered by ignorance. (Hence) the beings are deluded by that.

If the nondual Principle is the Reality, then, how is it that the living beings cannot comprehend It? The dirt on the mirror covers it, making it incapable of reflecting things. Similarly, ajñāna or ignorance which is anādi (beginningless) and anirvacanīya (indescribable) covers the jñāna of the beings. Consequently they perceive the world of duality, develop desires, involve themselves in action, get deluded and suffer.*

घटाकाशो महाकाशो घटोपाधिकृतो यथा ।
देहोपाधिकृतो भेदो जीवात्मपरमात्मनोः ॥ ९ ॥

9. Just as it is the 'great-sky' that appears as the 'pot-sky' due to the limiting adjunct of the pot, (in the same way), the difference between the jīvātman (the individual soul) and the Paramātman (the Superme Soul) has been wrought by the limiting adjunct of the body.

So, it is the body that is at the root of all our troubles! Once the spirit that pervades it, but which really transcends it, is realized, identity with Paramātman, the Cosmic Soul, is established. The process of achieving this is described in the subsequent verses.

* See *Gītā* 5. 15.

तत्त्वमस्यादिवाक्यैस्तु तयोरैक्यं प्रदर्श्यते ।
सोऽयं पुरुष इत्युक्ते पुमानेको हि दृश्यते ॥ १० ॥

10. The identity between them is exhibited by sentences such as, 'That thou art.' When it is declared, 'This is that man!' is it not the same person that is seen?

यज्जगत्कारणं तत्त्वं तत्पदार्थस्स उच्यते ।
देहादिभिः परिच्छिन्नो जीवस्तु त्वंपदाभिधः ॥ ११ ॥

11. That principle which is the cause of the world, it is that which is stated as the meaning of the word tat ('That'). On the other hand, the jīva who is limited by the body etc., is named by the word *tvam* ('thou').

A general meaning of the words tat and tvam is being given here. Normally tat refers to a distant object and tvam to a person nearby. Brahman or Īśvara who is the creator of this apparently infinite world naturally appears to be 'there,' at a great distance whereas a person with whom we are talking is 'here,' near at hand. Hence the appropriateness of the words.

तद्देशकालावस्थादौ दृष्टस्स इति कथ्यते ।
तथैतद्देशकालादौ दृष्टोऽयमिति कीर्त्यते ॥ १२ ॥

12. One who is seen in 'that' place, time and condition, is said to be 'That person'. Similarly, one who is seen in 'this' place, time and condition is said to be 'This person.'

मुख्यं तदेतद्वैशिष्ट्यं विसृज्य पदयोर्द्वयोः ।
पुंमात्रं लक्षयत्येकं यथा सोऽयं पुमान्वचः ॥ १३ ॥

प्रत्यक्त्वं च पराक्त्वं च त्यक्त्वा तत्त्वमसीति वाक् ।
तथैव लक्षयत्यैक्यं जीवात्मपरमात्मनोः । ॥ १४ ॥

13, 14. Just as the sentence, 'This is that person,' giving up the direct sense of the two words, qualified by the words tat and etat ('that' and 'this'), indicates the (same) person alone, similarly, the sentence, 'That thou

art', giving up the qualities of being inside and being outside, of jīvātman and Paramātman, indicates their identity.

A simple method of recognizing the identity between jīvātman and Paramātman is being explained here with the help of an example from daily life. If the person Devadatta whom we saw yesterday evening in the market comes to our house this morning, perhaps in a different dress, we still recognize him immediately saying, 'This is that Devadatta!' In doing so, the two times, the two places and the two dresses are brushed aside and only the person himself has been taken into consideration. Similarly while interpreting the sentence of identity of the jīvātman and Paramātman viz., *tat tvam asi* ('That thou art') the qualities of the two that appear directly (for eg., being inside the body, being outside; little knowledge and omniscience; little power and infinitepower etc.) should be given up as incidental, and take the person himself who is the Ātman/Brahman, the pure consciousness. More details follow in the subsequent verses.

सामानधिकरण्याख्यः सम्बन्धः पदयोरिह ।
विशेषणविशेष्यत्वं सम्बन्धस्स्यात् पदार्थयोः ॥ १५ ॥
लक्ष्यलक्षणसंयोगात् वाक्यमैक्यं च बोधयेत् ।

15. Here,[1] the relation between the words[2] is the one called sāmānādhikaraṇya[3]. Between the meanings of the words the realtion is that of viśeṣaṇa-viśeṣya.[4] And the sentence teaches identity through lakṣya-lakṣaṇa[5]

1. In the sentence *tat tvam asi*, 'That thou art!'

2. tat (that) and tvam (thou).

3. Adhikaraṇa means 'substratum,' Samāna means 'same.' So, the word means 'having the same substratum.' When we say, 'This is a blue lotus,' blueness and lotusness inhere in the same substratum, the flower called blue lotus. The idea here is that both the words tat and tvam have the same substratum which is pure caitanya or consciousness.

4. Viśeṣaṇa is a quality. Viśeṣya is that which is qualified. 'Blue' is the Viśeṣaṇa. 'Lotus' is the viśeṣya. Similarly, the jīva the meaning of tvam, is the viśeṣaṇa and Īśvara, the meaning of tat, is the viśeṣya. Īśvara cannot be the Lord unless there are subjects like the jīvas.

5. Lakṣaṇā is a implication. Lakṣya is what is implied. When a red horse is running, if we say 'Oh! Red is running!' the word 'red' implies the red horse. 'Red' is lakṣaṇa and the horse is lakṣya. Details of interpreting the sentence *tat tvam asi* by this method are developed in the next two verses.

गङ्गायां घोष इतिवन्न जहल्लक्षणा भवेत् **॥ १६ ॥**

नाजहल्लक्षणापि स्यात् श्वेतो धावतिवाक्यवत् ।

16. Here, *jahallakṣaṇā* as instanced by (the sentence), 'The cowherd village in the Ganges' does not hold good. Nor does *ajahallakṣaṇā* as instanced by the sentence, 'White is running.'

The meaning of a sentence is of three types: vācyārtha, vyaṅgyartha and lakṣyartha. Vācyārtha is the direct meaning as in the sentence, *gām ānaya*, 'Bring the cow'. Vyaṅgyārtha is the suggested meaning as in, *saśaṅkhacakro hariḥ*, 'Hari is with śaṅkha (conch) and cakra (discus)'. The word Hari has several meanings such as lion, monkey, Viṣṇu etc. To show that it is Viṣṇu that is meant here, the word saśaṅkhacakra is used. This fixes the meaning of Hari. In lakṣyārtha it is the implied meaning that is important, rather than the direct. For eg., *kaliṅgaḥ sāhasikaḥ*, 'The Kaliṅga is a hero'. Though actually the word Kaliṅga means the country, here it means a citizen of that country.

The lakṣaṇā or implication by which the lakṣyārtha is derived, is of three types: Jahad-lakṣaṇā, that in which the direct meaning is completely given up in favour of the implied one; for example, *gaṅgāyāṁ ghoṣaḥ*, 'The cowherd village is in the Ganges'. Since a village cannot exist in a river, it implies that it is *on the bank* of the river Ganges. Here the direct meaning has been completely given up (jahad = giving up).

Next comes ajahad-lakṣaṇā, that in which the direct meaning is not given up, but something in addition is implied. For instance, *śveto dhāvati*, 'White is running'. Since the colour white cannot run, it is the white horse that is implied. Here 'white' is not given up (ajahad = not giving up) but 'horse' is added.

The last is jahad-ajahad-lakṣaṇā also called bhāga-lakṣaṇā and bhāga-tyāga-lakṣaṇā, in which a part of the direct meaning is given up, but another part is retained. The oftquoted example is *so'yam devadattah*, 'This is that Devadatta' which has already been explained in the note on verse 14.

तत्त्वमस्यादिवाक्यानां लक्षणा भागलक्षणा ॥ १७ ॥

सोऽयं पुरुष इत्यादिवाक्यानामिव कीर्तिता ।

17. The lakṣaṇā by which sentences like* *tat tvam asi* ('That thou art') are to be interpreted is declared as bhāgalakṣaṇā even as the one in sentences like, 'This is that person.'

* The sentence *tat tvam asi* is known as a mahāvākya or 'great sentence'. Four such mahāvākyas are recognized in the post-Śaṅkara Advaita, each one representing one Veda. They are: *prajñānam brahma*, 'Consciousness is Brahman' (*Ait.Up.* 3.3 – *Ṛgveda*); *aham brahmāsmi*, 'I am Brahman' (*Bṛ. Up.* 1.4.10 – *Yajurveda*); *tat tvam asi*, 'That thou art' (*Chā. Up.* 6. 8. 7 – *Sāmaveda*); *ayamātmā brahma*, 'This Ātman is Brahman' (*Māṇ. Up.* 2. – *Atharvaveda*).

भिन्नवृत्तिनिमित्तानां शब्दानामेकवस्तुनि ॥ १८ ॥

प्रवृत्तिस्तु समानाधिकरणत्वमिहोच्यते ।

18. When words coined due to different causes point towards the same object, then, the relationship of these words is one of samānādhikaraṇatva or 'having the same substratum'.

See the 3rd note under verse 15. The two conditions implied here are that the words must not be equivalents and that they should not point to entirely different objects.

परस्यांशो विकारो वा जीवो वाक्येन नोच्यते ॥ १९ ॥

जीवात्मना प्रविष्टत्वात् स्वमायासृष्टमूर्तिषु ।
निरंशो निर्विकारोऽसौ श्रुत्या युक्त्या च गम्यते ॥ २० ॥

घटाकाशो विकारो वा नांशो वा वियतो यथा ।

19, 20. Just as the 'pot-sky' is neither a modification nor a part of the sky, similarly the sentence says that the jīvātman—because of the entry (of Paramātman) into the forms created by His own māyā-power, as the jīvātman—is neither a part nor a modification of Paramātman. This Paramātman is known through the Veda and logic, as being without parts and modifications.

In the *Mādhyandina* recension of *Bṛhadāraṇyaka Upaniṣad* (2.1.20) there is this statement: *sarve ete ātmano vyuccaranti,* 'All these (including the jīvas) arise out of the Ātman'. The *Gītā* says (15.7): *mamaivāṁśo jīvaloke jīvabhūtas sanātanaḥ,* 'In this world of beings, it is My own eternal part that has become the jīva'. Hence the doubt arises whether the jīvātman is a modification (vikāra) or a part (aṁśa) of Paramātman. Apart from contradicting this by the example of the 'pot-sky,' the verse refers to the statements of the śrutis or vedas to prove its point. The following are some of the statements which are relevant here: *tat sṛṣṭvā tadevānuprāviśat,* 'Having created it, (It) entered the very same' (*Tai. Up.* 2.6); *anena jīvenātmanā'nupraviśya,* 'Having entered (it) in the form of this jīvātman' (*Chā. Up* 6.3.2); *sa eṣa iha praviṣṭa ānakhāgrebhyah,* 'That this (person) has entered here, right up to the tips of the (finger) nails' (*Bṛ. Up.* 1.4.7). These statements clearly show that he who is in this body as the jīvātman is really Īśvara or Paramātman.

The following śruti statements clearly show that the Supreme Self is without parts, beyond modifications and the cause of all causes: *niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam* '(I take refuge in Him who is) without parts, beyond all activity, peaceful, without defects and stains' (*Śve. Up.* 6.19); *nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ tadavyayam,* '(The wise see the Original Cause of all beings as) eternal, all-pervading,

inherent in all, extremely subtle, indestructible' (*Muṇ. Up.* 1.1.6); *sa kāraṇaṁ karaṇādhipādhipaḥ, na cāsya kaścid janitā na cādhipaḥ*, 'He is the cause, the Lord of the master of all senses; there is none who has generated Him, nor one who is His master' (*Śve. Up* 6.9).

If Īśvara consisted of parts or limbs, or were subject to modifications, He too would be destructible. One who is himself destructible cannot be the ultimate cause or creator. Thus by logic also we have to concede that He is without parts and modifications.

त्वमिन्द्रोऽसीतिवद्वाक्यं न खलु स्तुतितत्परम् ॥ २१ ॥

21. The sentence (*tat tvam asi*) is verily not devoted to praise as in, 'You are Indra!'

One who is not Indra (the king of gods) may be praised as if he is Indra. Like that, is the jīvātman being praised as if he is Brahman? No; because in the beginning of that teaching it is stated, *sadeva somyedamagra āsīd ekamevādvitīyam*, 'My dear, in the beginning of creation, the eternal Truth, one without a second, alone existed' (*Chā.Up.* 6.2.1). At the end again, it is said, *aitadātmyamidaṁ sarvam*, 'All this has This (*sat*) as its self' (*Chā. Up.* 5.8.7). Thus it is obvious that the whole topic centres round the Supreme Self.

न सादृश्यपरं वाक्यमग्निर्माणवकादिवत् ।
न कार्यकारणत्वस्य साधनं मृद्घटादिवत् ॥ २२ ॥

22. Nor does the sentence advocate similarity as in, 'The boy is like fire!'; nor does it prove a cause and effect relationship as between clay and pot.

To prove similarity between two objects there must be something in common either with regard to physical features or qualities or action. Since Paramātman has none of these things, such a comparison is not at all possible. The *Śvetāśvatara Upaniṣad* (4. 19) says: *na tasya pratimā asti*, 'There is no image (or equal) of that'.

Since Paramātman is limbless, cause and effect relation is also not possible.

न जातिव्यक्तिगमकं गौः खण्ड इतिवद्वचः ।
गुणगुण्यात्मकं वाक्यं नैतन्नीलोत्पलादिवत् ॥ २३ ॥

23. It is not a sentence that teaches the relationship between the species and the individual as instanced by: 'This is a defective cow.' Nor is it a sentence that implies a quality-qualified relation as in, 'Blue lotus.'

For example, each of the individual cows (a vyakti) has the common characteristics of the species (jāti) in it. Like that, if Īśvara is the jāti and the jīva is the vyakti, then Īśvara will have to be considered as an unconscious lifeless entity like the 'cowness'! But this is against all norms of metaphysical principles.

Similarly, if Īśvara is qualified by the jīva, He will become a bound soul. On the other hand, if Īśvara qualifies the jīva, the latter will be ever free, thereby nullifying the need for all the scriptures which are preaching the way to liberation.

नोपासनापरं वाक्यं प्रतिमास्वीशबुद्धिवत् ।
न चौपचारिकं वाक्यं राजवद्राजपूरुषे ॥ २४ ॥

24. The sentence does not advocate contemplation as the attitude of God in images. Nor is the sentence a flattering compliment as for instance in treating the king's representative as if he is the king himself.

Upāsanā or contemplation is not the subject matter of *Chāndogya Upaniṣad* (6.8.7) wherein the sentence *tat tvam asi* appears. The word *asi*, 'you are', does not permit of such an interpretation.

That the sentence is repeated nine times in the Upaniṣad, and has some discussions also, does not lend itself to the second possibility.

जीवात्मना प्रविष्टोऽसावीश्वरः श्रूयते यतः ।

(None of these holds good) because it is stated in the Veda that this Īśvara has entered into creation as the jīvātman.

The issue is finally clinched by declaring on the strength of the śrutis that it is Īśvara who has entered the creation and appears as the jīvātman. Hence the sentence teaches identify by pushing aside the differences brought about by the upādhis (limiting adjuncts) which are not real.

देहेन्द्रियमनोबुद्धिप्राणाहङ्कारसंहतौ ॥ २५ ॥
आत्मसङ्कलनादज्ञैरात्मत्वं प्रतिपाद्यते ।
वह्निधीः काष्ठलोहादौ वह्निसङ्कलनाद्यथा ॥ २६ ॥

25, 26. Just like the awareness of heat in iron, wood etc., which have been pervaded by fire, so also the awareness of the Ātman in the conglomeration of body, senses, mind, intellect, vital airs and ego-sense, due to the pervasion of the Ātman in them, is experienced by the ignorant.

If Brahman is the Self of all, how is it that It is not experienced? Identification with the upādhis is the reason. This is being explained here. This is practically an explation of the word tvam which continues up to the 30th verse.

देहमन्नमयं कोशमाविश्यात्मा प्रकाशते ।
स्थूलो बालः कृशः कृष्णो वर्णाश्रमविकल्पवान् ॥ २७ ॥

27. The Ātman, having entered into the body which is annamayakośa (the sheath of food) appears as fat, a child, lean, dark or as associated with varṇa and āśrama.

The five aspects of human personality which cover the glory of the Ātman, like sheaths as it were, preventing its full manifestation are called pañcakośas (kośa = sheath). They are:

annamaya-kośa or the sheath of the physical body, prāṇamaya-kośa or the sheath of the senses and vital airs, manomaya-kośa or the sheath of mind, vijñānamaya-kośa or the sheath of intellect and ānandamaya-kośa or the sheath of (egoism and) bliss.

These five kośas are described up to the 29th verse.

For realizing oneself as the Ātman, one has to practise pañcakośa-viveka, descrimination that one is *not* any of these five kośas.

This verse is describing the effect of identifying oneself with the annamaya-koīa.

Varṇas (brāhmaṇa, kṣattriya, vaiśya and śūdra) are the four divisions of society based upon aptitudes and vocations.

Āśramas (brahmacarya, gārhasthya, vānaprastha and sannyāsa) are the four stages through which an individual has to pass, to attain spiritual maturity and wisdom.

प्राणकोशोऽपि जीवामि क्षुधितोऽस्मि पिपासितः ।
संशितो निश्चितो मन्ये इति कोशे मनोमये ॥ २८ ॥

28. And, (having entered) into the prāṇamayakośa (the sheath of senses and vital airs) (the Ātman feels): 'I am living,' 'I am hungry,' 'I am thirsty.' (Having entered) into the manomaya-kośa (the sheath of mind), (he feels): 'I am doubting', 'I am definite' (and so on).

विज्ञानमयकोशस्थो विजानामीति तिष्ठति ।
आनन्दमयकोशाख्ये त्वहङ्कारे पुरा कृतैः ॥ २९ ॥
पुण्यैरुपासनाभिश्च सुखितोऽस्मीति मोदते ।

29. The Ātman stays in the vijñānamaya-kośa (the sheath of intellect), thinking. 'I know.' (Having entered) into the ānandamaya-kośa (the sheath of bliss) which is ahaṅkāra (the ego-sense) (he) enjoys the (results of) merits and meditations practised in the previous lives, thinking, I am happy.'

एवं कञ्चुकितः कोशैः कञ्चुकैरिव पञ्चभिः ॥ ३० ॥
परिच्छिन्न इवाभाति व्याप्तोऽपि परमेश्वरः ।

30. Thus the Supreme Lord, though omnipresent, being covered by the five sheaths which are like armours, appears to be limited.

The sheath fits in loosely whereas the armour fits in tightly. Hence the example.

यथा सलिलमाविश्य बहुधा भाति भास्करः ॥ ३१ ॥
तथा शरीराण्याविश्य बहुधा स्फुरतीश्वरः ।

31. Just as the sun enters into water and shines as many (suns), so also Īśvara enters the (various) bodies and appears as many.

कारणत्वं च कार्यत्वं तटस्थं लक्षणं तयोः ॥ ३२ ॥
शाखायां चन्द्र इतिवन्नैव मुख्यमिदं मतम् ।

32. As in the statement, 'The moon on the branch,'[1] being the cause[2] or the effect[3] is only an accidental characteristic for these two.[4] It is not considered as real.

[1] In order to point out the moon—say, on the first or second day after new moon, when it is scarcely visible—one may guide our sight gradually by pointing out a tree, and then its branch and then the moon seen in the direction of that branch. Though the branch has noting to do with moon, it serves the purpose of pointing to its whereabouts. This is called śākhācandranyāya, the maxim of the tree-branch and the moon. Such a devise which helps to draw our attention to the truth is called taṭastha-lakṣaṇa or accidental characteristic. Here the tree-branch is a taṭastha-lakṣaṇa of the moon. As opposed to this, there is the svarūpa-lakṣaṇa, the natural characteristic, like the brightness of the moon.

[2] Īśvara (tat) is said to be the 'cause' of this world. This is only a taṭasthalakṣaṇa.

3. The jīva (tvam) is the 'effect' since he resides in the body-mind complex, which is an effect of creation. His being an effect is also a taṭastha-lakṣaṇa only.

4. tat and tvam, Īśvara and jīva.

महाप्रकाशमित्युक्तं स्वरूपं चन्द्रलक्षणम् ॥ ३३ ॥
सच्चिदानन्दरूपत्वं स्वरूपं लक्षणं तयोः ।

33. The natural characteristic of the moon is said to be great effulgence. (Similarly) the natural characteristic of these two is existence, consciousness and bliss.

एकलक्षणयोरैक्यं वाक्येन प्रतिपाद्यते ॥ ३४ ॥
तस्मादेकप्रकाशत्वं सर्वात्मत्वमिति स्थितम् ।

34. By the sentence, it is the identity of these two, who are of identical characteristic, that has been propounded. So, it is established that 'being the Self of all' means 'being the same light (of consciousness)'.

देवतिर्यङ्मनुष्याणां प्रकाशान्न पृथक्स्थितिः ॥ ३५ ॥
जीवः प्रकाशाभिन्नत्वात् सर्वात्मेत्यभिधीयते ।

35. Gods, animals and human beings do not have an existence separate from light. Since the jīva is non-different from light, he is said to be the universal Self.

एवं प्रकाशरूपत्वपरिज्ञाने दृढीकृते ॥ ३६ ॥
पुनरावृत्तिरहितं कैवल्यं पदमश्नुते ।

36. Thus, when the knowledge that the Self is of the form of light (pure consciousness) is well-established, (he) will attain the state of kaivalya from which there is no return.

सकृत्प्रसक्तमात्रोऽपि सर्वात्मत्वे यदृच्छया ॥ ३७ ॥
सर्वपापविनिर्मुक्तः शिवलोके महीयते ।

37. If one is established—even by chance*—in universal Selfhood, then, being freed from all sins, he will be venerated in the world of Śiva.

सर्वात्मभावना यस्य परिपक्वा महात्मनः ॥ ३८ ॥
संसारतारकस्साक्षात् स एव परमेश्वरः ।

38. That great one in whom the universal Self-hood has become perfectly mature, he is verily the Supreme Lord, capable of taking (others) beyond *saṁsāra* (or transmigration).

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे तृतीयोल्लाससङ्ग्रहः ॥ ३९ ॥

39. Thus ends the third section, summarizing (the ideas of the third verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānasollāsa – Fourth Section:

स्वतस्सन्तः प्रकाशन्ते भावा घटपटादयः ।
नेश्वरस्य समावेशात् इत्यस्योत्तरमुच्यते ॥ १ ॥

1. 'Objects like pot, cloth and so on, exist by themselves and reveal themselves, not (because) they are pervaded by Īśvara'—This (objection) is being answered now.

The objection is plain and simple. We do not see *Īśvara* anywhere in these objects. Hence let us concede that they exist by themselves and reveal themselves to us because they really exist. The fourth verse of the original Stotra is an answer to such an objection.

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* Due to the extraordinary merit of the previous lives, suddenly manifesting in this life.

DAKṢIṆĀMŪRTI STOTRA

नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् ।
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

4. Obeisance to him, Śrī Dakṣiṇāmūrti, who is the Guru, whose consciousness is flowing out through the senses like the eyes etc., even as a powerful light kept within a pot full of holes (flowing out through the holes) following whom—the resplendent One—this whole world is shining and thinks, 'I know.'

The cognition of an object which gives us an awareness, not only of its existence but also the details about it, producing the knọlwdge such as, 'I know this small red pot full of water' has been analyzed by Vedānta and is described as follows: The antaḥkaraṇa (internal organ, mind) is the subtlest upādhi, nearest to the Ātman. The consciousness of the Ātman is reflected most in it. This antaḥkaraṇa is capable of flowing out through the senses like the eyes and establishing contact with the objects outside, bringing back their image. When this image which is also a reflection of the consciousness in that object, becomes one with the reflection of Ātman—consciousness in the antaḥkaraṇa, knowledge as described above, arises.

A powerful light kept within a pot full of many holes, comes out through these holes and illumines the various objects upon which it falls. Similarly, the conscioussness of the Ātman (which is the same as Paramātman or Īśvara) comes out through the sense organs like the eyes and produces the knowledge 'I know this object.'

If outside objects were capable of independent existence and power of revelation, then all people should be getting the

knowledge of all objects always! Then, sense-organs like the eyes would have been superfluous.

The third line of the original is an echo of the *Muṇḍakopaniṣad* (2.2.10): *na tatra sūryo bhāti, na candratārakam, nemā vidyuto bhānti, kuto'yamagniḥ; tameva bhāntamanubhāti sarvaṁ, tasya bhāsā sarvamidaṁ vibhāti*, 'There, the sun does not shine, nor the moon nor the stars. Neither do these lightnings shine, what to speak of this fire then! All shine, following Him who is resplendent. All this shines by His light'.

अहमित्यनुसन्धाता जानामीति च चेत्स्फुरेत् ।
कस्य को वा प्रकाशेत जगच्च स्यात्सुषुप्तवत् ॥ २ ॥

2. If the 'knower-I' had not revealed himself as 'I know (this)' then, which object would have been revealed to whom? And this world would have been as if asleep!

The idea is this: Without the 'I-consciousness,' 'This-consciousness' would be meaningless. Then, the world is as good as not existing!

प्रागूर्ध्वं चासतां सत्त्वं वर्तमानेऽपि न स्वतः ।
तस्मादीशे स्थितं सत्त्वं प्रागूर्ध्वत्वविवर्जिते ॥ ३ ॥

3. There is no independent reality, at the present time also, for objects which did not exist before (creation) or will not exist after (destruction). Therefore, their existence (or reality) is established in Īśvara who is without 'pastness' and 'futureness.'

स्वयमेव प्रकाशेरन् जडा यदि विनेश्वरम् ।
सर्वं सर्वस्य भासेत न वा भासेत किञ्चन ॥ ४ ॥

4. If the insentient objects (of this world) could reveal themselves without the (help) of Īśvara, then all would have been revealed to all or nothing at all would have been revealed!

तस्मात्सर्वज्ञमज्ञं वा जगत्स्यादेकरूपकम् ।
तुल्ये स्वयंप्रकाशत्वे जडचेतनयोर्मिथः ॥ ५ ॥
तुल्यमेव प्रसज्येरन् ग्राह्यग्राहकतादयः ।
इन्द्रियाणामनियमात् चाक्षुषाः स्यू रसादयः ॥ ६ ॥

5, 6. Therefore, all (people of the) world would have been similar, being either omniscient or ignorant!

(Again) if the capacity for self-revelation were equal to both the sentient (beings) and the insentient (objects), then, the power to know and the power to be known, should both be equally existent in them. (In that case), there being nothing to regulate the functions of the senses, taste etc., should be grasped by the eyes!

मलिनामलिनादर्शपश्चात्प्राग्भागतुल्ययोः ।
क्रियाशक्तिज्ञानशक्त्योरन्तःकरणभागयोः ॥ ७ ॥
प्रतिबिम्बे स्फुरन्निशः कर्ता ज्ञातेति कथ्यते ।

7. Īśvara, who is shining in the two reflections, in kriyāśakti[1] and jñānaśakti[2], the two portions of the antaḥkaraṇa, which are like the dirty hind part and the clean front part of a mirror, is called kartā (the doer) and jñātā (the knower).

1. The prāṇa or vital air.

2. The mind.

बुद्धिस्सत्त्वगुणोत्कर्षात् निर्मलो दर्पणो यथा ॥ ८ ॥
गृह्णाति विषयच्छायामात्मच्छायानुभावतः ।

8. Due to the excess of sattva-guṇa, the intellect, like a clean mirror, is able to comprehend the reflections of objects, since it is impelled by (the power of) the Ātman reflected in it.

This clearly shows that jñānaśakti is nothing but the intellect with the reflection of Ātman-consciousness in it.

Though the intellect is a product of all the three guṇas (sattva, rajas and tamas), the suppression of rajas and tamas by sattva is necessary for jñāna to rise. The *Gītā* says (14. 17): *sattvāt sañjāyate jñānaṁ rajaso lobha eva ca; pramādamohau tamaso bhavato' jñānameva ca*, 'Knowledge arises by sattva, avarice by rajas, delusion and heedlessness come into existence, as also ignorance, by tamas.'

अन्तःकरणसम्बन्धान्निखिलानीन्द्रियाण्यपि ॥ ९ ॥

रथाङ्गनेमिवलये कीलिता इव कीलकाः ।

9. All the sense-organs, by their connection with the antaḥkaraṇa are like the spokes fixed to the rim of a wheel.

The sense-organs are able to grasp the sense-objects only because of the antaḥkaraṇa behind them.

नाड्योऽन्तःकरणे स्यूताः जालसंस्यूतसूत्रवत् ॥ १० ॥

ताभिस्तु गोलकान्ताभिः प्रसर्पन्ति स्फुलिङ्गवत् ।

करणानि समस्तानि यथा स्वं विषयं प्रति ॥ ११ ॥

10, 11. The nāḍīs are woven into the antaḥkaraṇa like the threads woven in a fishing net. All the sense-organs proceed towards their respective objects like sparks of fire, through these nāḍīs which have spread up to the sense-receptacles.

A nāḍī is any tubular structure inside the body. It may be a blood vessel or a nerve or even a muscle.

Golaka is the physical location of a sense organ. For instance, the eyeball is the golaka for the organ of sight.

Description of the various nāḍīs (up to the verse 23) is mainly to describe the three states of consciousness, later.

देहस्य मध्यमं स्थानं मूलाधारमितीर्यते ।
गुदात्तु द्व्यङ्गुलादूर्ध्वं मेढ्रात्तु द्व्यङ्गुलादधः ॥ १२ ॥
त्रिकोणोऽधोमुखाग्रश्च कन्यकायोनिसन्निभः ।
यत्र कुण्डलिनी नाम परा शक्तिः प्रतिष्ठिता ॥ १३ ॥
प्राणाग्निबिन्दुनादानां सवित्री सा सरस्वती ।

12, 13. The middle part of the body, two aṅgulas (or finger widths) above the anus and two aṅgulas below the sex-organ, is called 'mūlādhāra'[1]. Resembling the vulva of a virgin, it is triangular in shape with the apex down, wherein is established Parāśakti[2] called 'kuṇḍalinī'[3] the creatrix of prāṇa,[4] agni,[5] bindhu[6] and nāda.[7] She is Sarasvatī.[8]

1. It is the first of the six centres of psychic energy, known as ṣaṭ-cakras.

2. The mūlaprakṛti, the creative power of Īśvara.

3. It is said to be lying dormant like a sleeping coiled serpent. Hence the name (kuṇḍala = coil).

4. The vital air, functioning in five different ways.

5. The heat in the abdomen, responsible for digestion of food. Prāṇa and agni are compared to the moon and the sun.

6. Literally, the 'dot' or 'point'. It is the unmanifested state of sound.

7. Praṇava or Om, the fundamental sound, common to all letters and sounds.

8. The manifested speech.

मूलाधाराग्रकोणस्था सुषुम्ना ब्रह्मरन्ध्रगा ॥ १४ ॥
मूलेऽर्धच्छिन्नवंशाभा षडाधारसमन्विता ।

14. (The nāḍī called) suṣumnā (has one end of it) situated at the apex of the mūlādhāra, (the other end)

reaching right up to the brahmarandhra[1]. At the root, it resembles a half-cut bamboo and comprises six supports.[2]

[1] The depression at the crown of the head.

[2] The six cakras. They are compared to lotuses.

They are:

(a)	mūlādhāra	with 4 petals	situated at the point already described.
(b)	svādhiṣṭhāna	with 6 petals	situated at the root of the sex-organ.
(c)	maṇipūra	with 10 petals	situated at the navel.
(d)	anāhata	with 12 petals	situated in the region of the heart.
(e)	viśuddha	with 16 petals	situated at the throat.
(f)	ājñā	with 2 petals	situated between the eye brows.

There is a seventh, called sahasrāra with thousand petals siutated in the centre of the head.

तत्पार्श्वकोणयोर्जाते द्वे इडापिङ्गले स्थिते ॥ १५ ॥

नाडीचक्रमिति प्राहुः तस्मान्नाड्यः समुद्गताः ।

15. Two (more) nāḍīs—the iḍā and the piṅgalā—exist, which arise from its[1] two side-corners.[2] The three together[3] are called 'nāḍīcakra.' From that proceed the various[4] nāḍīs.

[1] The mūlādhāra.

[2] Iḍā is from the left, piṅgalā is from the right.

[3] Suṣumnā goes straight. Iḍā and piṅgala are intertwining it. The three appear as one unit.

[4] They are described in the subsequent verses.

गान्धारी हस्तिजिह्वा च नयनान्तं प्रधावतः ॥ १६ ॥
नाडीचक्रेण संस्यूते नासिकान्तमुभे गते ।

16. Gāndhārī and hastijihvā run up to the eyes. Two (more) nāḍīs, associated with the nāḍī-cakra, go up to the nose.

According to one view, the two nāḍīs, gāndhārī and hastijihvā, starts from the svādhiṣṭhāna cakra (see note to verse 14) and normally end at the nose. But in prāṇāyāma, when iḍā and piṅgalā are filled with air, these two nāḍīs come into contact with the nāḍīcakra and are raised up to the eyes. If this interpretation is accepted, both the sets of nāḍīs are the same and not different as indicated in the translation.

नाभिमण्डलमाश्रित्य कुक्कुटाण्डमिव स्थितम् ॥ १७ ॥
नाडीचक्रमिति प्राहुस्तस्मान्नाड्यस्समुद्गताः ।
पूषा चालम्बुषा नाडी कर्णद्वयमुपाश्रिते ॥ १८ ॥
नाडी शुक्लाह्वया तस्माद्भ्रूमध्यमुपसर्पति ।
सरस्वत्याह्वया नाडी जिह्वान्ता वाक्प्रसारिणी ॥ १९ ॥
नाडी विश्वोदरी नाम भुङ्क्तेऽन्नं सा चतुर्विधम् ।
पीत्वा पयस्विनी तोयं कण्ठस्था कुरुते क्षुतम् ॥ २० ॥

17-20. That which is situated in the region of the navel, resembling a hen's egg, is said to be nāḍīcakra from which (more) nāḍīs have sprung. The two nāḍīs, pūṣā and alambuṣā, have spread up to the two ears. From it starts the nāḍī called śuklā which goes up to the middle of the eyebrows. The nāḍī named sarasvatī which ends in the tongue, propagates speech. The nāḍī viśvodarī digests four types of food.* Payasvinī, situated in the throat, drinks water and causes sneezing.

* They are: bhakṣya (what is fit for chewing, like hard sweetmeats), bhojya (what does not need chewing, like pudding), lehya (what is to be looked only, like honey) and coṣya (what is to be sucked, like fruit juices).

नाडीचक्रसमुद्भूता नाड्यस्तिस्रस्त्वधोमुखाः ।
राका शुक्रं सिनीवाली मूत्रं मुञ्चेत्कुहूर्मलम् ॥ २१ ॥

भुक्तान्नरसमादाय शङ्खिनी धमनी पुनः ।
कपालकुहरं गत्वा मूर्ध्नि सञ्चिनुते सुधाम् ॥ २२ ॥

21, 22. The three nāḍīs arising out of the nāḍīcakra are facing downwards. (Out of them) rākā squirts the semen, sinīvālī and kuhū are responsible for excreting urine and faeces. The nāḍī (called) śaṅkhinī, takes the essence of the food that is eaten, to the cavity in the head and accumulates nectar there.

शतं चैका च नाड्यः स्युस्तासामेका शिरोगता ।
तयोर्ध्वमायन्मुक्तस्स्यादिति वेदान्तशासनम् ॥ २३ ॥

23. The nāḍīs are one hundred and one. Out of them, one[1] goes to the head[2]. The Vedānta teaches that by going up through it one should become liberated[3].

1. The Suṣumnā.

2. The brahmarandhra.

3. According to the Upaniṣads, there are two paths by which the soul of a dead person can depart: dhūmādimārga or the path of smoke which brings it back again to this world of transmigration; arcirādimārga or the path of light leading to Brahmaloka or Satyaloka from which there is no return. Suṣumnā, connected to the brahma-randhra leads to the arcirādimārga.

C. f. the following quotation from the *Kaṭhopaniṣad* (6.16): *śataṁ caikā ca hṛdayasya nāḍyaḥ, tāsāṁ mūrdhānam abhiniṣsṛtaikā, tayordhvamāyan amṛtatvameti viṣvaṅṅanyā utkramaṇe bhavanti,* 'There are a hundred and one nāḍīs of the heart. Out of them, one has proceeded towards the crown of the head. By going up through it (one) attains immortality. The others spread out in other directions serve the purpose of exit only (but bringing back the soul).'

यदा बुद्धिगतैः पुण्यैः प्रेरितेन्द्रियमार्गतः ।
शब्दादीन् विषयान् भुङ्क्ते तदा जागरितं भवेत् ॥ २४ ॥

24. When (a person) enjoys objects like sound etc., through the sense-organs which are impelled by the merits[1] residing in the intellect[2], then (that state) becomes the *jāgrat* or waking state.[3]

[1] This should be thought to include demerit or pāpa also. Puṇya and pāpa go together in this world of duality.

[2] It is the buddhi, with the Ātman-consciousness reflected in it, that thinks it is the kartā or doer. Hence, the results of those actions, puṇya and pāpa, reside in the buddhi.

[3] The chief characterstic of 'jāgrat' or the 'waking state' is experiencing *external* sense-objects through the sense-organs.

संहतेष्विन्द्रियेष्वेषु जाग्रत्संस्कारजान्पुमान् ।
मानसान्विषयान्भुङ्क्ते स्वप्नावस्था तदा भवेत् ॥ २५ ॥

25. When the person—with these sense-organs being withdrawn—enjoys the objects created by the mind due to the impressions of the waking state, then, that becomes the svapna or dream state.

The chief characteristic of this state is that the enjoyment or experience of sense-objects is purely internal. Mind itself creates those objects, being impelled by the impressions left on it by the experiences of the waking state.

मनसोऽप्युपसंहारस्सुषुप्तिरिति कथ्यते ।

When even the mind is withdrawn, that (state) is said to be suṣupti or deep-sleep state.

In this state, there is no experience based on sense-objects, either external or internal.

तस्मान्मायासमाच्छन्नः सन्मात्रो वर्तते पुमान् ॥ २६ ॥

मूढो मत्तोऽज्ञ इत्येवं मायाऽऽवेशात्प्रकाशते ।

26. Therefore[1] (this) person[2], being covered by māyā[3], exists as sat[4] only. Being under the influence of māyā, he appears like one who is deluded, inebriated or ignorant.[5]

1. 'Because the states of waking and dream are due to the upādhis (like the senses and the mind) superposed on the Ātman, the pure consciousness, therefore...'—This is the connection.

2. Who is in the third state of suṣupti.

3. That is, his Brahman-nature being covered.

4. Fit to be called that 'he just exists.'

5. A person who wakes up after a dreamless sleep, says: 'I slept happily! I did not know anything!' The word matta (inebriated) refers to the first part of this statement and the words mūḍha (deluded) and ajña (ignorant) refer to the second part.

सुखमस्वाप्समित्येवं प्रबोधसमये पुमान् ॥ २७ ॥
सच्चिदानन्दरूपस्सन् सम्यगेव प्रकाशते ।

27. The person while waking up (from deep sleep), with the (remark), 'I slept happily!' shines well in the form of sat, cit and ānanda.

Happiness indicates ānanda. Consciousness of that experience indicates cit. Neither is possible without oneself existing or sat. Hence his nature as sat-cit-ānanda is revealed by this statement.

इत्थं जगत्समाविश्य भासमाने महेश्वरे ॥ २८ ॥
सूर्यादयोऽपि भासन्ते किमुतान्ये घटादयः ।

28. Thus, when the Supreme Lord, having entered into the world, is shining, (other lights like) sun etc., are also shining. What to speak of others like the pot* etc.?

* They too, cannot be admitted as self-revealing. See the first verse of this section.

तस्मात्सत्ता स्फुरत्ता च भावानामीश्वराश्रयात् ॥ २९ ॥
सत्यं ज्ञानमनन्तञ्च श्रुत्या ब्रह्मोपदिश्यते ।

29. Therefore, the existence and revelation of objects is due to the support of Īśvara. And, Brahman has been taught by the Veda* as satya, jñāna and ananta.

जाग्रत्स्वप्नोद्भवं सर्वमसत्यं जडमन्धवत् ॥ ३० ॥
ईश्वरश्चाहमित्येव भासते सर्वजन्तुषु ।

30. All that arises in the waking and dream states is unreal, and inert like a blind person. And, it is Īśvara that shines in all beings in the form of 'I'.

निर्विकल्पश्च शुद्धश्च मलिनश्चेत्यहं त्रिधा ॥ ३१ ॥
निर्विकल्पं परं ब्रह्म निर्धूताखिलकल्पनम् ।
धूल्यन्धकार धूमाभ्रनिर्मुक्तगगनोपमम् ॥ ३२ ॥

31, 32. Ahaṅkāra is of three types: nirvikalpa (without any modifications), śuddha (pure) and malina (dirty). (Out of these), the nirvikalpa (ahaṅkāra), which is cleansed of all ideas, is the highest Brahman Itself and can be compared to the sky which is free from dust, darkness, smoke and clouds.

विवेकसमये शुद्धं देहादीनां व्यपोहनात् ।
यथान्तरिक्षं संक्षिप्तनक्षत्रैः किञ्चिदीक्ष्यते ॥ ३३ ॥

33. At the time of discrimination, due to the elimination of body etc., the pure (ahaṅkāra) is seen a little (as Brahman) even as the sky limited by the stars.

Ahaṅkāra is the reflection of the Ātman in the buddhi. When this is absolutely pure, it is identical with the Ahaṅkāra or Brahman (which are the same in Advaita). When it is

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* *Taittirīyopaniṣad* (2.1) says: *satyaṁ jñānamanantaṁ brahma*, 'Brahman is truth, knowledge and infinity'.

purified by discrimination, negating the body, senses, vital airs, mind and intellect as not the Ātman, a glimpse of the Ātman/Brahman is had, even as a glimpse of the sky through the stars.

देहेन्द्रियादिसंसर्गात्मलिनं कलुषीकृतम् ।
यथाकाशं तमोरूढं स्फुरत्यनवकाशवत् ॥ ३४ ॥

34. Like the sky enveloped in darkness and offering no space, the dirty (ahaṅkāra) appears impure due to the contact with the body, the senses etc.

The idea is that total identification with the body the sense organs, the mind etc., leaves practically no scope to discern the Ātman in the ahaṅkāra.

अहमित्यैश्वरं भावं यदा जीवः प्रबुध्यते ।
सर्वज्ञः सर्वकर्ता च तदा जीवो भविष्यति ॥ ३५ ॥

35. When the jīva wakes up to the sense of his being Īṣvara, then he will become omniscient and the doer of all.

माययाऽधिकसम्मूढो विद्ययेशः प्रकाशते ।
निर्विकल्पानुसन्धाने सम्यगात्मा प्रकाशते ॥ ३६ ॥

36. Īśvara who had been excessively deluded by māyā, shines by knowledge. By meditation on the (ahaṅkāra which is) without modifications the Ātman shines well.

Discriminative knowledge frees the ahaṅkāra from māyā. Meditation on its true nature fully manifests the Ātman.

अविद्याख्यतिरोधानव्यपाये परमेश्वरः ।
दक्षिणामूर्तिरूपोऽसौ स्वयमेव प्रकाशते ॥ ३७ ॥

37. When the covering called avidyā is got rid off, this Supreme Lord in the form of Dakṣiṇāmūrti shines by himself.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे चतुर्थोल्लाससङ्ग्रहः ॥ ३८ ॥

38. Thus ends the fourth section, summarizing (the ideas of the fourth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānsollāsa – Fifth Section:

प्रमाणमेकं प्रत्यक्षं तत्त्वं भूतचतुष्टयम् ।
मोक्षश्च मरणान्नान्यः कामार्थौ पुरुषार्थकौ ॥ १ ॥

1. Direct perception is the only means of knowledge.[1] The four elements[2] are the ultimate truth. There is no liberation apart from death.[3] Lust and lucre are the only two (values of life)[4] to be pursued by human beings.

In the previous section, the various arguments against the identity of Ātman and Brahman were countered. Here, various other views which often confuse and confound people, are being tackled, to establish the Vedāntic standpoint more firmly. The view of the Cārvākas (see 2.17) is being propounded now.

1. And not anumāna and śruti.

2. Earth, water, fire and air. Ākaśa or ether is not recognized as an elment in this system.

3. Since no soul is admitted to exist.

4. Dharma (reigteousness) is given the go-by. Mokṣa is not recognized as an independent value to be striven for. It has already been identified with death.

न हि खल्वीश्वरः कर्ता परलोककथा वृथा ।

Īśvara, the creator, does not exist. Talk of the next world is meaningless.

The following verse of the Cārvākas is interesting: *svargaḥ kartṛ-kriyā-dravya-nāśe'pi yadi yajvanām, bhaved dāvāgnidagdhānāṁ phalaṁ syādbhūri bhūruhān,* 'If heaven can come about for the

sacrificers eventhough the doer, the action and the materials get destroyed, then, plenty of fruits should be produced out of the trees which are burnt to ashes in the forest fire!'

देहं विनाऽस्ति चेदात्मा कुम्भवद् दृश्यतां पुरः ॥ २ ॥
ह्रस्वो दीर्घो युवा बाल इति देहोऽभिदृश्यते ।

2. If the Ātman existed apart from the body, let it (then) be seen in front (of us) like the pot! It is the body that is seen as short, tall, youth, child (etc.).

अस्ति जातः परिणतो वृद्धः क्षीणो जरन्मृतः ॥ ३ ॥
इत्येवमुक्ताष्षड्भावविकारा देहसंश्रयाः ।

3. '(He) exists;' '(He) is born;' '(He) undergoes changes;' '(He) is growing;' '(He) is becoming lean;' '(He) is getting old;' '(He) is dead'—these six modifications that are thus predicated depend upon the body (only).

वर्णाश्रमविभागश्च देहेष्वेव प्रतिष्ठितः ॥ ४ ॥
जातकर्मादिसंस्कारो देहस्यैव विधीयते ।

4. The division of Varṇas and Āśramas is established in the bodies only. (So also), the saṁskāra, like jātakarma, is prescribed for the body only.

Saṁskāras are sacraments prescribed to be performed at the various stages of one's life. They are said to purify the body and the mind. Sixteen of them have been mentioned in the Dharmaśāstras (words that regulate the religious and social life of the community, including that of the individual) out of which jātakarma is one. It is performed on the birth of the child.

शतं जीवेति देहस्य प्रयुञ्जन्त्याशिषं शुभाम् ॥ ५ ॥
इति प्रपञ्चं चार्वाको वञ्चयत्यल्पचेतनः ।

5. (Again), it is to the body that (people) give the auspicious blessing as, 'Live a hundred years!'—Thus the Cārvāka, of little intelligence, is cheating the world.

केचिच्छ्वसिमि जीवामि क्षुधितोऽस्मि पिपासितः ॥ ६ ॥
इत्यादिप्रत्ययबलात् प्राण आत्मेति मॅन्वते ।

6. Some people, based on the knowledge (of our experience) as, 'I breathe,' 'I live,' 'I am hungry,' 'I am thirsty' etc., think that the prāṇa is the Ātman.

केचिच्छृणोमि पश्यामि जिघ्राम्यास्वादयाम्यहम् ॥ ७ ॥
इतीन्द्रियाणामात्मत्वं प्रतियन्ति ततोऽधिकम् ।

7. Some again, based on the experience, 'I hear,' 'I see,' 'I smell,' 'I taste' etc., consider even more, the sense-organs as the Ātman.

जानामिप्रत्ययबलात् बुद्धिरित्यपरे जगुः ॥ ८ ॥
मायाव्यामूढचित्तानां तेषां दूषणमुच्यते ।

8. Others, on the strength of the knowledge, 'I know,' say that the intellect (is the Ātman). Now, the view of these people, with their minds deluded by māyā, are contradicted.

DAKṢIṆĀMŪRTI STOTRA

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

5. (Some) disputants who can be compared to women, children, the blind, the dullwitted (and so on),[1] being extremely deluded,[2] think that the body, the vital airs, the senses, the fickle intellect and the void[3] are the Ātman. Obeisance to him, Śrī Dakṣiṇāmūrti, who is the Guru, who dispels the great

delusion[4] (of such people), that has been created by the play of the power of māyā.

1. People who are incapable of deep or independent thinking. The inclusion of women in this list is a reflection on their condition in the contemporary society of the author.

2. The *Gītā* (7.14) says: *mama māyā duratyayā*, 'My māyā-power is difficult to overcome!'

3. Apart from the Cārvākas of various hues, there is a reference here to the two wellknown Buddhist schools of philosophy. The kṣaṇika-vijñāna-vādins or nihilists who advocate momentary consciousness as the self and the śūnya-vādins or nihilists.

4. The *Gītā* says (7.14): *māmeva ye prapadyante māyāmetāṁ taranti te*, 'Those who take refuge in Me alone, will cross this *māyā*'.

The *Bhāgavatam* (2.7.42) also says: *yeṣāṁ sa eva bhagavān dayayed anantaḥ, sarvātmanāśritapado yadi nirvyalīkam, te dustarāmatitaranti ca devamāyāṁ, naiṣāṁ mamāhamiti dhīḥ śvasṛgālabhakṣye*, 'If people truly and wholeheartedly take refuge at the feet of the Lord, they in whom the infinite Lord is so merciful, will cross the divine māyā which is very difficult to cross. For them, the sense of "mine" and "I" will not arise in this body, fit to be eaten by dogs and jackals.'

देहादीनां जडार्थानां पाषाणवादनात्मनाम् ॥ ९ ॥

कथं भवेदहंभावः समावेशं विनेशितुः ।

9. How can objects like the body etc., which are inert like stone and (hence) the non-self, get the knowledge of 'I' without the connection with Īśvara?

देहस्तावदयं नात्मा दृश्यत्वाज्जाड्यवत्त्वतः ॥ १० ॥

रूपादिमत्त्वात् सांशत्वात् भौतिकत्वाच्च कुम्भवत् ।

10. Firstly, this body is not the Ātman for the (following) reasons: Like the pot, it is 'seen;'[1] it is inert;[2] it has a form;[3] it has parts;[4] it is composed of the (five) elements.[5]

1. It is dṛśya, the 'seen' and not the dṛk, the 'seer'.

2. It does not have life and consciousness of its own.

3. Anything that has a form is limited. Also, by losing the form it can be destroyed.

4. Hence, liable for disintegration.

5. Any compound can get destroyed when broken into the constituent elements.

मूर्छासुषुप्तिमरणेष्वपि देहः प्रदृश्यते ॥ ११ ॥
देहादिव्यतिरिक्तत्वात् तदात्मा न प्रतीयते ।

11. The body continues to be seen even in the states of swoon, deep sleep and death. But the Ātman is not comprehended then,* since it is different from the body etc.

* If the body itself were the Ātman, then, even in swoon or deep sleep or death the 'I'-consciousness should have continued to exist. Since this is not seen, it should be concluded that the Ātman is different from the body.

यथा जगत्प्रवृत्तीनामादिकारणमंशुमान् ॥ १२ ॥
पुमांस्तथैव देहादिप्रवृत्तौ कारणं परम् ।

12. Even as the sun is the first-cause of (all) activities of the world, similarly, the Ātman is the chief-cause for the activity of the body etc.

मम देहोऽयमित्येवं स्त्रीबालोऽन्धश्च मन्यते ॥ १३ ॥
देहोऽहमिति नावैति कदाचिदपि कश्चन ।

13. Even a woman, a child or a blind person considers

the (body) as 'my body.' None at any time feels, 'I am the body.'

Even this most common experience of us all points to our being something separate from the body etc.

इन्द्रियाण्यपि नात्मानः करणत्वात्परदीपवत् ॥ १४ ॥

14. The sense-organs also, because they are instruments—like the lamp—are not Ātmans.

वीणादिवाद्यवत् श्रोत्रं शब्दग्रहणसाधनम् ।
चक्षुस्तेजस्त्रितयवद्रूपग्रहणसाधनम् ॥ १५ ॥

15. Like lute and other musical instruments, the ear is (also) a means of apprehending sound.[1] (Similarly), like the three sources of light,[2] the eye is (also) a means of apprehending colour.

[1] Lute and other instruments do not produce sound. They just manifest the sound which is already there in an unmanifested form.

[2] The sun, the moon and the fire.

गन्धस्य ग्राहकं घ्राणं पुष्पसंपुटकादिवत् ।
रसस्य ग्राहिका जिह्वा दधिक्षोद्रघृतादिवत् ॥ १६ ॥

16. Like the cavity in a flower, the nose is (also) a (means of) catching smell. Like curds, honey and ghee etc., the tongue is a (means of) catching taste.

इन्द्रियाणि न मे सन्ति मूकोऽस्मि बधिरोऽस्म्यहम् ।
इत्याहुरिन्द्रियैर्हीना जनाः किं ते निरात्मकाः ॥ १७ ॥

17. People who are deficient in sense-organs say (thus): 'I have no sense-organs;' 'I am dumb;' 'I am deaf.' Do they then have no Ātman?

Such statements show that the Ātman is different from the sense-organs.

प्राणोऽप्यात्मा न भवति ज्ञानाभावात्सुषुप्तिषु ।
जाग्रत्स्वप्नोपभोगोत्थश्रमविच्छित्तिहेतवे ॥ १८ ॥

सुषुप्तिं पुरुषे प्राप्ते शरीरमभिरक्षितुम् ।
शेषकर्मोपभोगार्थं प्राणश्चरति केवलम् ॥ १९ ॥

18, 19. Neither is the prāṇa, the Ātman, since there is no awareness in the deep sleep states.[1] When a person gets deep sleep, in order to get rid of the fatigue of the experiences in the waking and dream states, the prāṇa is active only to protect the body and to exhaust the balance of the karma.[2]

1. The plural number (suṣuptiṣu) may indicate either repeated experiences or other similar states like fainting, coma etc.

2. That is: the prārabdha karma or the effect of deeds of previous lives which have fructified now and are responsible for this life.

प्राणस्य तत्राचैतन्यं करणोपरमे यदि ।
प्राणे व्याप्रियमाणे तु करणोपरमः कथम् ॥ २० ॥

सम्राजि हि रणोद्युक्ते विरमन्ति न सैनिकाः ।
तस्मान्न करणस्वामी प्राणो भवितुमर्हति ॥ २१ ॥

20, 21. If (it is stated) that in that state the retirement of the sense-organs is the cause of prāṇa showing no consciousness, then (we retort), 'How can there be retirement of the sense-organs, when the prāṇa is still active? When the king is still fighting in the war, the soldiers will certainly not retire!' Therefore prāṇa cannot be the lord of the sense-organs.

मनसः प्रेरके पुंसि विरते विरमन्त्यतः ।
करणानि समस्तानि तेषां स्वामी ततः पुमान् ॥ २२ ॥

22. When the Ātman who impels the mind,* retires, consequently, all the sense-organs also cease to function. Therefore (it is) the Ātman (who is) the lord of the sense-organs.

* Compare with this statement of the *Br. Up.* (3.7.20): *yo manasi tiṣṭhan manaso'ntaraḥ, yaṁ mano na veda, yasya manaḥ śarīraṁ, yo mano'ntaro yamayati, eṣa ta ātmā antaryāmyamṛtaḥ,* 'He who being established in the mind, is inside the mind, whom the mind knows not, to whom the mind is (like) the body, who controls the mind from within, he is your Ātman, the indwelling power, the immortal.'

बुद्धिस्तु क्षणिका वेद्या गमनागमनान्विता ।
आत्मनः प्रतिबिम्बेन भासिता भासयेज्जगत् ॥ २३ ॥

23. The intellect, on the other hand, being characterized by coming and going,[1] should be deemed as momentary. Being lighted up by the reflection of the Ātman, it lights up the world.[2]

[1] This refers to the rising and disappearing of each wave of knowledge.

[2] The buddhi can know the world only because of the consciousness imparted to it by the Ātman through reflection.

आत्मन्युत्पद्यते बुद्धिः आत्मन्येव प्रलीयते ।
प्रागूर्ध्वं चासती बुद्धिः स्वयमेव न सिद्ध्यति ॥ २४ ॥

24. The intellect is born out of the Ātman and is dissolved back into the Ātman. (Hence this) intellect which did not exist before birth and after dissolution cannot be proved to exist by itself.

ज्ञानाच्चेत्पूर्वपूर्वस्मादुत्तरोत्तरसम्भवः ।
युगपद्बहुबुद्धित्वं प्रसज्येत क्षणे क्षणे ॥ २५ ॥

बुद्ध्यन्तरं न जनयेन्नाशोत्तरमसत्त्वतः ।

25. If (it is argued) that each preceding intellect produces the subsequent intellect, then, at each moment,

there is the possibility of several intellects, being present simultaneously! The preceding intellect, after it is dead, cannot produce the succeeding intellect.

The doctrine of momentary consciousness itself being the Ātman (the kṣaṇika-vijñāna-vāda) of Buddhists is being reputed here. They argue that each wave of knowledge of buddhi or vijñāna gives rise to the next, thus maintaining a stream of consciousness and this stream itself is the Ātman. When the second buddhi is born, is it still connected with the first which is in the process of dying and hence still present? Or is it already dead and gone? If the first alternative is accepted, then it leads to the possibility of innumerable buddhis being simultaneously present creating enough confusion. If the second is accepted, one has to concede that somethig is produced out of nothing. Both these conclusions are logically indefensible and unconvincing. Hence one has to accept what was stated in the verse 24.

एषां सङ्घात आत्मा चेदेकदेशे पृथक्कृते ॥ २६ ॥
न चैतन्यं प्रसज्येत सङ्घाताभावतस्तदा ।

26. If (it is argued) that the conglomeration of all these, is the Ātman, then, when a part of it is separated, there being no conglomeration, there would be no consciousness!

Till now it has been proved that the body, the sense-organs, the vital air, the mind and the intellect—none of these, singly, is the Ātman. In this verse, the possibility of the whole group being the Ātman is being refuted.

The moment a part is separated from the whole, the whole ceases to be whole. Hence the moment a person loses a limb or a sense-organ, he cannot continue to live as a conscious being! Then again, what about those born with deficiencies?

भिन्नदृग्गत्यभिप्राये बहुचेतनपुञ्जितम् ॥ २७ ॥
सद्योभिन्नं भवेदेतन्निष्क्रियं वा भविष्यति ।

27. If (it is opined) that the Ātman is the conglomeration of several living (and conscious) beings, then, when their attention or movements are different, this (Ātman) will immediately break up! Alternatively, it will be rendered inactive!

देहस्यान्तर्गतोऽप्यात्मा व्याप्त एवेति बुद्ध्यते ॥ २८ ॥
अणुप्रमाणश्चेदेष व्याप्नुयान्नाखिलं वपुः ।

28. Eventhough the Ātman is inside the body, he is considered as omnipresent. If he were atomic in size, he would not have pervaded the whole body.

The size of the Ātman is a point that if often discussed by the various darśanās. The schools of Nyāya, Vaiśeṣika, Sāṅkhya, Yoga and the Advaita Vedānta consider the Ātman as vibhu or all-pervading. The Jaina school thinks he is of the same size as the body. Some schools of Vedānta like Viśiṣṭādvaita and Dvaita consider him as aṇu or atomic.

देहप्रमाणश्चेन्न स्याद्बालस्य स्थविरादिता ॥ २९ ॥
देहवत्परिणामी चेत् तद्वदेव विनङ्क्ष्यति ।

29. If the Ātman has the same size as the body (it occupies) then (growth and) old age cannot come to a child. If he undergoes changes like the body, he will also get destroyed like it.

The Jaina idea of the Ātman is refuted here.

कर्मणां परिणामेन क्रिमिहस्त्यादिमूर्तिषु ॥ ३० ॥
व्याप्तत्वात्प्रविशत्यात्मा घटादिष्वन्तरिक्षवत् ।

30. The Ātman, being all-pervading, enters into the bodies of a worm, an elephant etc., brought about by the fructification of (their) karmas, like the sky entering a pot etc.

परमाणुप्रमाणेऽपि मनसि प्रतिभासते ॥ ३१ ॥
स्वप्ने चराचरं विश्वमात्मन्येव प्रतिष्ठितम् ।

31. He is reflected even in the mind which is atomic. In dream, the world of living and nonliving beings is established in the Ātman alone.

Vedānta considers the mind as atomic. Like a small mirror reflecting the vast expanse of the sky, the mind can reflect the all-pervading Ātman. The mystery of an entire world being created by this atomic mind in the dream state is solved by this reflection theory.

देहादिष्वहमित्येवं भ्रमस्संसारहेतुकः ॥ ३२ ॥
अन्तः प्रविष्टश्शास्तेति मोक्षायोपादिशत् श्रुतिः ।

32. It is the delusory feeling of 'I' with regard to the body etc., that causes saṁsāra[1]. The Veda for the sake of (facilitating) liberation, has taught that Īśvara has entered inside (the beings).[2]

1. This feeling of identification is due to avidyā or nescience. This then gives rise to kāma or desire, to fulfil which karma or action is done. To experience its results, more births become necessary. This is how saṁsāra or transmigration comes about.

2. On the strength of the statements in the śrutis or Vedas, we understand that we are different from the body, the senses etc., and then strive to realize our Ātman-nature.

The statement of the śruti is: *antaḥ praviṣṭaḥ śāstā janānām, ekassan bahudhā vicāraḥ*, 'The Ruler has entered into (all) people. Being One only, (still) He acts in various ways'.

The *Gītā* says (18.61): *īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati, bhrāmayan sarvabhūtāni, yantrārūḍhāni māyayā*, 'O Arjuna, the Lord is seated in the hearts of all beings, turning them round and round by His māyā, like the dolls mounted on a machine'.

एवमेषा महामाया वादिनामपि मोहिनी ॥ ३३ ॥
यस्मात्साक्षात्कृते सद्यो लीयते च सदाशिवे ।

33. Thus, this 'great delusion' (mahāmāyā) can confound even those good at disputation. The reason is* that it gets dissolved immediately after realizing the 'Eternal Auspiciousness' (i. e. Brahman).

* The idea is that doubts and disputes will continue as long as Brahman is not realized, since māyā-power will then be acting in full swing.

देहेन्द्रियासुहीनाय मानदूरस्वरूपिणे ॥ ३४ ॥
ज्ञानानन्दस्वरूपाय दक्षिणामूर्तये नमः ।

34. Obeisance to Dakṣiṇāmūrti who is of the nature of knowledge and bliss, (but) who is bereft of body, senses and vital airs and whose form is beyond the reach of all means of comprehension.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके
प्रबन्धे मानसोल्लासे पञ्चमोल्लाससङ्ग्रहः ॥ ३५ ॥

35. Thus ends the fifth section, summarizing (the ideas of the fifth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānsollāsa – Sixth Section:

स्वप्ने विश्वं यथा तत्स्थं जाग्रत्यपि तथेति चेत् ।
सुषुप्तौ कस्य किं भाति कः स्थायी तत्र चेतनः ॥ १ ॥

1. If (it is averred) that this world is established in Īśvara in the waking state also, just as (it was established) in Him in the dream state, (then, this question has to be answered): In the deep sleep state, what appears to whom? In that state, who is the being that is constant?

This is the objection raised by the Śūnyavādins, nihilists among the Buddhists.

सर्वं च क्षणिकं शून्यं सर्वमेव स्वलक्षणम् ।
सङ्घातः परमाणूनां मह्यम्ब्वग्निसमीरणाः ॥ २ ॥

2. Everything is momentary[1] and void.[2] Everything is self-comprehending.[3] The four elements of earth, water, fire and air are compounds of atoms.[4]

1. Born in one moment, stays for one moment and is destroyed the next moment.

2. Śūnya or void should be understood in the sense that it is useless for any meaningful purpose.

3. That is: There is no division of knower and known.

4. They are not modifications.

मनुष्यादिशरीराणि स्कन्धपञ्चकसंहतिः ।
स्कन्धाश्च रूपविज्ञानसंज्ञासंस्कारवेदनाः ॥ ३ ॥

3. The bodies of human beings etc., are assemblages of the five skandhas. Again, the skandhas are: rūpā-(skandha), vijñāna-(skandha), saṁjñā-(skandha), saṁskāra-(skandha) and vedanā-(skandha).

One school of Buddhists (the realists among them) recognize two aggregates, the external material world of atoms and the internal mental world of skandhas (groups of conscious experiences), both together making up the world. The five skandhas are being explained from here up to the 8th verse.

रूप्यन्त इति रूपाणि विषयाश्चेन्द्रियाण्यपि ।
विषयेन्द्रिययोर्ज्ञानं विज्ञानस्कन्ध उच्यते ॥ ४ ॥

4. The objects and sense-organs are called 'rūpa' (or rūpaskandha) since they are 'formed' (rūpa = form) (in the mind). Knowledge of the sense-objects and sense-organs is christened as 'vijñāna skandha.'

संज्ञागुणक्रियाजातिविशिष्टप्रत्ययात्मिका ।
पञ्चधा कल्पना प्रोक्ता संज्ञास्कन्धस्य सौगतैः ॥ ५ ॥

5. Name, quality, action, species, knowledge of speciality—this is the fivefold aspect of the saṁjñā-skandha, as described by the Buddhists.

These are explained with illustrations in the next two verses.

गवां गौरिति संज्ञोक्ता जातिर्गोत्वं तु गोगतम् ।
गुणाश्शुक्लादयस्तस्य गच्छत्याद्यास्तथा क्रियाः ॥ ६ ॥

6. For the cows, the 'name' is stated to be 'cow.' The 'species' is 'cowness' (gotva), which is inherent in all cows. 'Quality' is whiteness etc. And, 'actions' (are referred to when we say), 'It goes' etc.

शृङ्गी चतुष्पाल्लाङ्गूली विशिष्टप्रत्ययो ह्यसौ ।
एवं पञ्चविधा क्लृप्तिः संज्ञास्कन्ध इतीर्यते ॥ ७ ॥

7. 'Knowledge of speciality' is of this form: 'This (animal) has horns, four legs and a tail.' Thus, the saṁjñāskandha is stated to be limited to (these) five.

रागाद्याः पुण्यपापे च संस्कारस्कन्ध उच्यते ।
सुखं दुःखं च मोक्षश्च स्कन्धः स्याद्वेदनाह्वयः ॥ ८ ॥

8. Attachment etc., as also merit and demerit are called saṁskāra-skandha. Happiness and misery, as also liberation is named as vedanā-skandha.

Mokṣa or liberation is the rise of unhindered series of momentary consciousness.

पञ्चभ्य एव स्कन्धेभ्यो नान्य आत्माऽस्ति कश्चन ।
न कश्चिदीश्वरः कर्ता स्वगतातिशयं जगत् ॥ ९ ॥

9. Verily, apart from these five skandhas there is

no other Ātman at all. Nor is there any creator (called) Īśvara. The world contains in itself all the excellence.*

स्कन्धेभ्यः परमाणुभ्यः क्षणिकेभ्योऽभिजायते ।
पूर्वपूर्वक्षणादेव क्षणस्स्यादुत्तरोत्तरः ॥ १० ॥

10. The world is born out of the skandhas and paramāṇus which are of momentary existence. (World) of the succeeding moment arises out of (the world) of the preceding moment.

This is the amplification of the word svagatātiśaya of the previous verse.

पूर्वस्मादेव हि ज्ञानाज्जायते ज्ञानमुत्तरम् ।
स एवायमिति ज्ञानं सेयं ज्वालेव विभ्रमः ॥ ११ ॥

11. Subsequent knowledge is born out of the preceding knowledge. The knowledge, 'This is verily he,' like the knowledge, 'This is that flame,' is (only) an illusion.

अस्ति भातीति धीभ्रान्तैरात्मानात्मसु कल्प्यते ।
हानोपादानराहित्यादाकाशः किं प्रकाशते ॥ १२ ॥

12. Ātman has been concocted in things which are non-Ātman by those whose intellect has been deluded (by ideas) such as 'It exists,' 'It reveals itself' (and so on). Does the sky really reveal itself, since it can neither be siezed nor given up?

Since the sky is imperceptible and intangible, its existence cannot be proved.

इत्येवं बौद्धसिद्धान्ती भाषमाणो निषिद्ध्यते ।

The metaphysician of the Buddhist school, who is arguing thus, is being contradicted (now):

*The idea is that the various processes in this world, like creation or regulation, take place by themselves.

DAKṢIṆĀMŪRTI STOTRA

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्।
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान्।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

6. Obeisance to Śrī Dakṣiṇāmūrti, who is the Guru, the Self, who in the deep sleep state induced by the withdrawal of the senses[1], being covered by māyā—like the sun and the moon devoured by Rāhu[2]—was 'existence' only[3], and who at the time of waking, recognizes Himself as, '(It is I) who previously slept'.[4]

1. In the suṣupti or deep sleep state, the senses merge in the mind and the mind merges in its cause, ajñāna or ignorance. Hence, there will be no awareness of the external physical world or the internal mental world.

2. In the Hindu mythological lore, eclipses of the sun and the moon are attributed to their being temporarily devoured by the demon Rāhu, whose head had been cut off by the discus of Lord Viṣṇu. Since the head-part had already consumed amṛta or nectar, it survived, the rest of the body being destroyed. In philosophical and poetical works it is usually cited as an example to illustrate the covering over of the original lustre or form.

3. In an eclipse, the sun and the moon do not shine but *continue to exist*. Similarly, in the deep sleep state, the Ātman continues to exist though it does not shine. In other words, the 'bhāti'-part of it is temporarily suppressed and only the 'asti'-part continues unabated.

4. Remembrance is actually 're-cognition,' cognition of something which had already been cognized. If none existed

during the deep sleep state and it was all void, then who is it that recognizes himself as, 'It is I who slept' after waking up? Devadatta's previous experiences can be remembered or recognized by Devadatta only and not by Brahmadatta who did not undergo those experiences. So, this proves the existence of a permanent Ātman who endures through all the states of consciousness.

It will be useful to quote here some relevant passages from various Upaniṣads:

a) *Maṇḍalabrāhmaṇopaniṣad* (2.3): *suṣuptisamādhyoḥ manolayāviśeṣe'pi mahadastyubhayor bhedaḥ, tamasi līnatvāt muktihetutvābhāvācca*, 'Eventhough, dissolution of mind is a factor common to both suṣupti (deep sleep state) and samādhi (superconscious state), there is a great difference between them, because (in suṣupti) the mind is dissolved in tamas and hence does not lead to mukti (liberation).'

b) *Kaivalyopaniṣad* (1.15): *suṣuptikāle sakale vilīne tamo'bhibhūtas sukharūpameti, punaśca janmāntarakarma-yogāt sa eva jīvas svapiti prabuddhaḥ*, 'In the suṣupti state, when everything is dissolved, being overcome by tamas, (the jīva) attains happiness. Again, by the power of the karmas done in the previous lives, the very same jīva gets into the dream and waking states'.

c) *Chāndogyopaniṣad* (6.8.1): *yatraitat puruṣaḥ svapiti nāma satā somya tadā sampanno bhavati svam apīto bhavati, tasmād enaṁ svapiti ityācakṣate*, 'That, in which state a person is said to be in deep sleep, then, my dear boy, he will have become one with "Existence," he will have been dissolved in himself. That is why he is said to be asleep (svapiti = sleeps; dissolved in oneself)'.

शून्यं चेज्जगतो हेतुर्जगदेव न सिद्ध्यति ॥ १३ ॥

13. If void is the cause of (this) world, then the world itself cannot be proved (to exist)!

घटश्शून्यः पटश्शून्य इति कैः प्रतिपाद्यते ।
नैव भासेत शून्यं चेज्जगन्नरविषाणवत् ॥ १४ ॥

14. 'The pot is void,' 'The cloth is void'—by whom are (such things) advocated? If the world were void, then like the horns of a man, it should never have been seen.

Compare with *Chā. Up* (6.2.1-2): *tad haika āhuḥ, asadevedamagra āsīd, ekamevādvitīyam, tasmād asataḥ sadajāyata, kutastu khalu somyaivaṁ syāditi hovāca, katham asataḥ sad jāyeteti, sattveva somyedamagra āsīdekamevādvitīyam*, 'Some say: In the beginning non-reality alone existed, one without a second; from that non-reality, reality was born. How can this be, my dear?' And he said, 'How can reality be produced out of non-reality? Dear boy, in the beginning, Reality alone existed, one without a second'.

वस्त्वर्थी किमुपादद्याद्धारार्तः किं परित्यजेत् ।
को विदध्यान्निषिद्ध्येद्वा शून्यत्वात्स्वस्य चात्मनः ॥ १५ ॥

15. What can one, desirous of an object, take? One who is oppressed by a load, what does he put aside? Since one's Self is a void, who is to decide and who to prevent?

Desiring an object, seeking it and accepting it or giving up an object which is causing trouble – these are real experiences met with in day-to-day life. If oneself does not exist, then, who experiences these?

अवसीदेन्निराकूतं तस्मात्सर्वमिदं जगत् ।

Therefore, having no cause (to exist), this whole world will get destroyed.

स्कन्धानां परमाणूनां न सङ्घातयिताऽस्ति चेत् ॥१६ ॥
सङ्घातो न विना हेतुं जडा घटपटादयः ।

16. If there is none to assemble the skandhas and the paramāṇus, there will be no assemblage since there is no cause (to achieve it). (Verily) (objects) like pot, cloth etc., are insentient.

In the absence of a potter, the mere existence of clay, wheel and stick will not automatically produce the pot. Similarly if Īśvara, the sentient creator is not accepted, then there can be no creation.

महानुभावो भूयासमिति भ्रान्तश्च मन्यते ॥ १७ ॥

17. Again, it is only a deluded person that thinks, 'May I become a great man (like Buddha)!'

When the existence of one's own Self is not conceded, all such ambitions become irrelevant!

आत्मापलापको बौद्धः किमर्थं चरति व्रतम् ।
प्रत्यभिज्ञा यदि भ्रान्तिः भोजनादि कथं भवेत् ॥ १८ ॥

18. What for does the Bauddha, who denies the existence of the Ātman, keep religious vows?[1] If re-cognition is a delusion, then, how can there be (any motive for) eating etc.?[2]

1. Since the 'conscious entity' is constantly changing, the 'entities' that perform the religious acts like fasting are different, so also the 'entities' that will reap the fruits of these acts! If one earns something and another enjoys it, why should the person take all that trouble?

2. This will be clarified in the next verse.

इष्टसाधनमेवैतदन्नं गतदिनान्नवत् ।
इति निश्चित्य बालोऽपि भोजनादौ प्रवर्तते ॥ १९ ॥

19. 'Like yesterday's food, this food also is a means of getting what I want (i.e. appeasement of hunger)'—Having thus decided, even a boy engages in (activities) like eating.

A person engages himself in some action or desists from it, depending on the previous experiences and memories of pleasure or pain. Actions giving pleasure or happiness are repeated, others are given up. This is possible only if the continuity of the personality is accepted, which is what is

indicated by pratyabhijñā or re-cognition. If this pratyabhiñā is an illusion, then no continuity of activities is possible in this world.

अवकाशप्रदातृत्वमाकाशार्थक्रिया यथा ।
तथैवार्थक्रिया पुंसः कर्तृत्वज्ञातृतादिका ॥ २० ॥

20. Just as giving room is an (essential) act of ākāśa (space, ether), which proves its existence, in the same way, being a doer, knower etc., are (the essential) acts that prove the existence of the Ātman.

The word 'arthakriyākāritva' is a technical term of the Mīmāṁsā school of Prabhākara. It simply means that the test of true knowledge is that it should be an incentive to action that fulfills a practical need; otherwise, the knowledge is erroneous.

The knowledge that ākāśa is room or space leads to the action of keeping things in it, movement in it and so on. In fact, the latter acts prove the existence of ākāśa.

Because the Ātman is a conscious independent entity, therefore, he can think and act. Conversely, because a person can think and act independently, therefore he is a conscious entity, the Ātman. Acts of thinking and doing proceed from the awareness of oneself first as a conscious entity.

सुषुप्तिसमयेऽप्यात्मा सत्यज्ञानसुखात्मकः ।
सुखमस्वाप्स्वमित्येवं प्रत्यभिज्ञायते यतः ॥ २१ ॥

Because the Ātman is of the nature of truth, knowledge and bliss, therefore, even at the time of deep sleep, he is recognized (through the statement), 'I slept happily!'

Being a knower and doer, based on which the existence of the Ātman was proved, is an obvious fact in the waking state and to a lesser extent, in the dream state also. But, what about the dreamless deep sleep state? Since there is remembrance of the deep sleep experience (pratyabhijñā) after waking up, the existence of consciousness is proved; hence the existence of the Ātman also. Awareness of himself (jñāna) and

feeling of joy (sukha) even without the existence of and contact with a second object, prove that he is satya-jñāna-sukhātmaka.

प्रत्यभिज्ञायत इति प्रयोगः कर्मकर्तरि ।
आत्मा स्वयंप्रकाशत्वाज्जानात्यात्मानमात्मना ॥ २२ ॥

22. The usage of the verb, 'pratyabhijñāyate' ('is recognized') is in karmakartṛ.* Since the Ātman is self-revealing, he knows himself by himself.

* Karma is the object of the action. Kartṛ is the agent of the action. When the effect of the action of an object, is upon the agent itself, the usage is called 'karma-kartari-prayoga' in Sanskrit Grammar. For eg., *odanaḥ pacyate*, 'Rice is cooked.' Here, in the process of re-cognition or pratyabhijñā, after deep sleep, the person who recognizes and the person recognized are both the same. How is this possible? Because, the Ātman is self-revealing.

सुषुप्तौ मायया मूढो जडोऽन्ध इति लक्ष्यते ।
अप्रकाशतया भाति स्वप्रकाशतयाऽपि च ॥ २३ ॥

23. In the deep sleep state, being deluded by māyā, he appears as if inert and blind. (Thus) he shines both as non-luminous and as self-luminuous.

This is an explanation of the word *rāhugrastadivākarendu-sadṛśaḥ* etc., in the original stotra.

जडात्मनि च देहादौ साक्षादीशो विविच्यते ।

(It is the Ātman) who is directly the Lord, that is known (through discrimination) as separate, in the body etc., which is insentient.

When we say, 'I see,' 'I go,' 'I know' and so on, it is obvious that the real 'I,' the Ātman, which is separate from the body, the senses, the mind etc., and acting as their lord, that is doing all this. This fact can be discovered by viveka or vicāra, discrimination as taught in the śrutis and enlightened sages.

एषैव मोहिनी नाम मायाशक्तिर्महेशितुः ॥ २४ ॥
मोहापोहः प्रमातॄणां मोक्ष इत्यभिधीयते ।

24. This is the power of māyā, belonging to the Supreme Lord and christened as 'Mohinī'[1]. It is the dispelling of this delusion of the knowers[2] that is called mokṣa or liberation.

1. Compare with this quotation from the *Bhāgavatam* (3.6.35): *ato bhagavato māyā māyināmapi mohinī, yatsvayaṁ cātmavartmātmā na veda kimutāpare*, 'Therefore, the Lord's māyā deludes even those skilled in creating illusions. When the Lord Himself does not know the course of His own māyā how can others know it?'

2. It is because of this māyā, the great deluding power of the Lord, that the materialists, Buddhists and others, who, though interested in knowing the truth, could not know it! When this māyā-moha is dispelled by the grace of God, the Ātman who is ever present, automatically shines. The *Gītā* refers to this in 7.14.

अवस्थात्रयनिर्मुक्तो दोषादिभिरनाविलः ॥ २५ ॥
इषीक इव सन्मात्रः न्यग्रोधकणिकोपमः ।
बाह्याद्बाह्यदलोन्मुक्त कदलीकन्दसन्निभः ॥ २६ ॥
निरंशो निर्विकारश्च निराभासो निरञ्जनः ।
पुरुषः केवलः पूर्णः प्रोच्यते परमेश्वरः ॥ २७ ॥

25-27. It is the Ātman who is beyond the three states of consciousness,[1] free from defects[2] etc., who is existence itself like the stalk of the muñja grass,[3] who can be compared to the tiny seed of the banyan tree,[4] who shines like the pith of the plantain tree from which the various external layers have been removed,[5] who is without parts or modifications,[6] who is unmanifest[7] and taintless,[8] who is full[9] and all-alone,[10] that has been declared[11] as the Supreme Lord.[12]

1. Waking, dream and deep sleep.

2. Rāga or attachment, dveṣa or aversion, moha or delusion.

3. That is the most solid part of it. The *Kaṭhopaniṣad* (6.17) says: *aṅguṣṭhamātraḥ puruṣo'ntarātmā, sadā janānāṁ hṛdaye sanniviṣṭaḥ, taṁ svāc-charīrāt pravṛhen-muñjādiveṣīkāṁ dhairyeṇa*, 'The Puruṣa of the size of a thumb, the inner soul, dwells always in the hearts of beings. One should separate him from the body as the central stalk from the muñja or rush-grass.'

4. The seed is extremely small, but produces a mighty banyan tree. Similarly, the Ātman is extremely fine and subtle; but is capable of manifesting this apparently limitless universe. See *Chā.Up.* 6.12.1-3.

5. This example is given to show that the Ātman is the innermost self of us all, beyond or within all the sheaths.

6. Anything that has parts or gets modified, is liable to destruction. Since the Ātman is eternal, he is partless and without modifications.

7. He cannot be apprehended by the mind like other objects.

8. unaffected by puṇya (merit) and pāpa (demerit) etc.

9. Limitless, ubiquitous.

10. One without a second.

11. By the various śrutis as instanced in the next two verses.

12. The Ātman inside is the Supreme Lord of the outside world also.

वाचो यत्र निवर्तन्ते मनो यत्र विलीयते ।
एकीभवन्ति यत्रैव भूतानि भुवनानि च ॥ २८ ॥

समस्तानि च तत्त्वानि समुद्रे सिन्धवो यथा ।
कश्शोकस्तत्र को मोह एकत्वमनुपश्यतः ॥ २९ ॥

28, 29. Where words return,[1] wherein the mind gets dissolved,[2] where verily, all the beings, all the worlds and all the fundamental principles become one, even as the rivers (become one) with the ocean,[4] there, to one who is perceiving the oneness, what is sorrow? What is delusion?[5]

1. To quote from the *Tai. Up.* (2.4): *yato vāco nivartante, aprāpya manasā saha*, 'From where, words, along with the mind, return, failing to grasp (It)'. Words have been coined to describe experiences got through the senses and the mind. Since the nature of the Ātman is beyond the ken of sense-experience, it cannot be grasped by the (ordinary, impure) mind nor described through words. See also *Kaṭhopaniṣad* 6.12.

2. Because the mind has sprung from the Ātman, it will go back to it.

c. f. *Nādabindūpaniṣad* (18): *mano līnaṁ yadā bhavet* 'when the mind gets dissolved'; *Muktikopaniṣad* (2.39); *jñamano nāśamabhyeti mano jñasya hi śṛṅkhalā*, 'Mind of the knower gets destroyed. Mind verily is the chain (that binds) the knower'.

3. See *Bṛ. Up.*(1.4.7): *ātmetyevopāsīta, atra hyete sarva ekaṁ bhavanti*, 'One should contemplate on it as the Ātman alone. All these, verily, become one here (in the Ātman).' Also *Mu. Up.* (3.2.7): *pare'vyaye sarva ekībhavanti*, 'All become one in that Supreme Industructible (Principle)'.

4. The simile occurs in the *Muṇḍakopaniṣad* (3.28): *yatha nadyas syandamānās samudre, astaṁ gacchanti nāmarūpe vihāya, tathā vidvān nāmarūpād vimuktaḥ, parātparaṁ puruṣamupaiti divyam*, 'Like the rivers flowing (towards the sea) disappear into it losing their (separate) names and forms, similarly, the knower of the Ātman, being freed from (the limitations of the individual) name and personality, attains the Divine Being, the Supreme'.

5. This is an echo of the *Īśāvāsya Upaniṣad* (7): *yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ, tatra ko mohaḥ kaś-śoka ekatvamanupaśyataḥ*, 'To the knower (of the Ātman), in whom all beings have become one with his own Self, (to such an one) perceiving unity, where is delusion, where is sorrow?'

वाच्यवाचकरूपत्वात् सविकल्पोऽपि सन्नयम् ।
देहादीनां व्यपोहेन सम्भवेन्निर्विकल्पकम् ॥ ३० ॥

30. Having the form of the name and the object named, though this Ātman (appears) to undergo changes, he can become changeless by the elimination of the body etc.

It was described that the Ātman is both the upādāna-kāraṇa (material cause) and the nimitta-kāraṇa (efficient cause) of this world. Hence, from the standpoint of this world of names and forms, which constantly undergoes changes, the Ātman is savikalpaka (with changes). But, when the upādhis (limiting adjuncts) like the body etc. are ruled out or negated, he shines in his own glory as nirvikalpaka (changeless).

असन्नेव भवेद्विद्वानसद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ॥ ३१ ॥

31. If the scholar considers Brahman as not existing, then he himself will verily become non-existent.[1] If he knows Brahman as existing, then (people) know him as existing.[2]

This is practically a repetition of *Tai. Up.* 2. 6.

1. He falls from the puruṣārthas or the values of life.

2. 'San' means 'good'. So, it means that other people consider him as good.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे षष्ठोल्लासस्य सङ्ग्रहः ॥ ३२ ॥

32. Thus ends the sixth section, summarizing (the ideas of the sixth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānsollāsa – Seventh Section:

प्रत्यभिज्ञाबलादात्मा स्थायी निर्धार्यते यदि ।
का नाम प्रत्यभिज्ञैषा किं वा तस्याः प्रयोजनम् ॥ १ ॥

1. 'If, on the strength of "recognition," the Ātman is decided to be eternal, then, what is this "recognition"? And, what is its utility?'

प्रत्यक्षादिप्रमाणेषु प्रत्यभिज्ञा न पठ्यते ।
कथं तस्याः प्रमाणत्वमिति पृच्छन् प्रबोध्यते ॥ २ ॥

2. '"Recognition" has not been recounted among the means of knowledge like pratyakṣa (direct perception) etc. How can it be considered as authoritative?'—One who is questioning thus, is being enlightened.

DAKṢIṆĀMŪRTI STOTRA

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तस्स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

7. Obeisance to Śrī Dakṣiṇāmūrti, who is the Guru, who by the auspicious mudrā[1] is revealing to his votaries[2] his own Self,[3] which is persistently present as the 'I' always shining inside, in all the various and mutually exclusive states like childhood etc., as also waking etc.[4]

[1] Mudrās are certain mystic poses of fingers and hands. Sometimes a mudrā is defined as that which gives pleasure (*mudaṁ rāti*) to the gods and make their heart melt out of compassion (=*drāvayati*). Sculptured images of gods invariably exhibit the mudrās. Dakṣiṇāmūrti is usually shown with the cinmudrā or jñānamudrā, the pose indicating transmitting of wisdom.

2. Unless one takes refuge in the guru, he will not teach spiritual wisdom. The *Gītā* (4.34) says: *tad viddhi praṇipātena paripraśnena sevayā, upadekṣyanti te jñānam jñāninas tattva-darśinaḥ*, 'Know that (Truth) by making obeisance to the knowers of Truth and by asking inquisitive questions. (Those) wise men, the seers of Truth, will teach you (that) knowledge'.

3. The Ātman of Īśvara, the Supreme Lord, and the parama-guru, the Supreme Teacher, is the same as the Ātman of all beings. This has already been dealt with in the previous sections.

4. Whatever be the state, the sense of 'I' inside does not change. 'I who was a child, am now an old man;' 'I who had slept, am waking up now;' 'I who was seeing, am now hearing'—This is how the 'I'-consciousness persists through all the states.

It is interesting to note the views of Caraka, the great physician (A. D. 300) on bālya etc.:

śaiśava and bālya (childhood and boyhood)	upto 15 yrs.
kaumāra (early youth)	upto 30 yrs.
yauvana (youth)	upto 50 yrs.
madhyavayas (middle age)	upto 60 yrs.
vārdhakya (old age)	beyond 60 yrs.

भातस्य कस्यचित्पूर्वं भासमानस्य साम्प्रतम् ।
सोऽयमित्यनुसन्धानं प्रत्यभिज्ञानमुच्यते ॥ ३ ॥

3. The knowledge, 'This is that,' with regard to any object perceived previously, and being perceived now, is said to be pratyabhijñā (or 'recognition').

तद्देशकालाकारादीनवधूयानुषङ्गिकान् ।
यथैकं वस्त्वनुस्यूतं सोऽयमित्यभिधीयते ॥ ४ ॥

मायानुषङ्गसञ्जातकिंचिज्ज्ञत्वाद्यपोहनात् ।
सर्वज्ञत्वादिविज्ञानं प्रत्यभिज्ञानमात्मनः ॥ ५ ॥

4, 5. Just as, after eliminating the different place, time, shape etc., which are incidental, the same object which is inherent is described as, 'This is that,' in the same way, after eliminating 'little knowledge' etc., brought about by the contact of māyā, the knowledge that the Ātman is omniscient etc., is pratyabhijñāna or re-cognition, (of the Ātman).

पूर्वजन्मानुभूतार्थस्मरणान्मृगशाबकः ।
जननीस्तन्यपानाय स्वयमेव प्रवर्तते ॥ ६ ॥

6. The young one of an animal, proceeds to drink the milk of its mother's breast by itself, because of the remembrance of the experience of the previous lives.

तस्मान्निश्चीयते स्थायीत्यात्मा देहान्तरेष्वपि ।
स्मृतिं विना न घटते स्तन्यपानं शिशोर्यतः ॥ ७ ॥

7. Because it is not possible for a (new-born) baby to drink the milk of its (mother's) breast without the remembrance (of a previous experience), therefore, it is concluded that the Ātman is eternal even in different bodies.

Hence pratyabhijñā should be accepted as a means of knowledge. It is included in pratyakṣa (direct perception) itself.

पूर्वत्रानुभवे काले स्मृतिकाले परत्र सन् ।
आत्मा संस्काररूपेण स्मरत्यर्थं स्वनिष्ठितम् ॥ ८ ॥

8. The Ātman who exists at the previous time of experience and subsequent time of remembrance, recollects the object which is in himself as an impression.

प्रत्यभिज्ञेति भावानां स्मृतिश्चेदभिधीयते ।
आत्मस्थैर्ये प्रमाणत्वं स्मृतिश्च प्राप्नुयात्कथम् ॥ ९ ॥

9. If (mere) remembrance of objects is described as pratyabhijñā (re-cognition), then, how can remembrance

attain the status of a valid source of knowledge with regard to the permanence of the Ātman?

The verses 9 to 11 are objections raised by the opponents.

स्मृतौ प्रकाशो नार्थस्य न चाप्यर्थस्य निश्चयः ।
न चाप्यर्थानुभवयोरङ्गुल्योरिव सम्भवेत् ॥ १० ॥

नानुभूतिविशिष्टस्य पदार्थस्य च दण्डिवत् ।
सर्वत्राप्येवमित्येवं प्रसङ्गादिति चेच्छृणु ॥ ११ ॥

10, 11. In remembrance, there is no direct revelation of the object. Nor is the (existence) of the object established (through inference). Nor is the simultaneous revelation of both the object and its experience possible, like (the revelation) of two fingers (simultaneously). Neither is the object revealed, qualified by the experience, like a person holding a stick. This being the case, the contigency (of accepting memory as a valid source of knowledge) will arise with regard to all (memories)! If it is objected thus, hear (its contradiction).

Pratyabhijñā is a form of memory. At the time of remembering an object, the object is not directly present. Nor is its experience present since it has disappeared after the withdrawal of the sense-organ from the object. Inference about the existence of the object based on certain signs is also not there during memory. There is no simultaneous existence of the object and its experience also in memory. Any other relationship between the two—as for instance, that between a quality and the qualified—is also not seen. Hence memory cannot be accepted as a valid source of knowledge. Then, even remembering the object meant by a name, will become a source of valid knowledge! Prathyabhijñā being memory in another form, cannot be granted the status of a pramāṇa or valid source of knowledge. This is the gist of the objection.

प्राक्तनानुभवे नष्टे तदवष्टम्भसम्भवात् ।
संस्कारसंज्ञात्सामग्र्यात् पौरुषाज्जायते स्मृतिः ॥ १२ ॥

12. Memory arises from the basic material called saṁskāra (inherent tendency) which is rooted in the Ātman and which springs up from the base of the previous experience that has passed off.

आवेद्यानुभवे नष्टे तदीयं विषयं प्रति ।
अनुभावकमात्मानं बोधयत्यनपायिनम् ॥ १३ ॥

13. (Memory) reminds*(us) that, even after the direct experience (of the object) passes off, the Ātman who experienced that object is eternal.

Not all memories are accepted as valid sources of knowledge. It is only one aspect, the pratyabhijñā, that is accepted so. If this is not accepted, the continuity of the Ātman through the various experiences, cannot be accounted for.

विषये च प्रमुषिते नष्टे चाऽनुभवे सति ।
स्वविश्रान्तं स्मरत्यर्थं देवोऽप्रमुषितस्सदा ॥ १४ ॥

14. When the object disappears and when the experience also goes out of existence, the Lord (i.e. the Ātman) who never disappears, remembers the object which is resting in himself (as saṁskāra or impression).

Irrespective of the object and the experience, coming or going, the being who experiences, is always present.

प्रमोषणं प्रमातृणां मायया तमसा कृतम् ।
मायाविद्ये प्रभोश्शक्ती भानोश्छायाप्रभोपमे ॥ १५ ॥

15. The ignorance (of Ātman) of the inquirers has been brought about by the darkness of māyā. Like shade and light of the sun, māyā and knowledge are two powers of the Lord (Ātman).

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* For example a king who has renounced the world in old age may think thus: 'I who enjoyed the kingdom of wealth, elephants, horses etc. earlier, am now enjoying this peaceful atmosphere of the Himālayas on the bank of the Mandākinī river!'

Ignorance of the Ātman is due to māyā even as the 'shade' or 'darkness' of the sun during an eclipse is brought about by Rāhu, the mythical demon.

सर्वानाच्छादयेन्माया विद्या व्याक्षिप्य दर्शयेत् ।
प्रत्यभिज्ञैव सर्वेषां प्रमाणानां च साधनम् ॥ १६ ॥

16. Māyā covers all.[1] Vidyā uncovers (it and) shows (the truth).[2] Verily, it is pratyabhijñā that proves the validity of all means of knowledge.

1. The word 'sarvān' refers to the pramātṛs of the previous verse: 'all the inquirers'.

2. The real or essential nature of the *jīvās* as Ātman or Īśvara.

3. Pratyabhijñā is not just 're-cognition', an aspect of memory. It is really the reflcetion of the sākṣi-caitanya or witness-consciousness in the mind.

ईश्वरोऽन्योऽहमप्यन्य इति विच्छेदकारिणीम् ।
व्याक्षिप्य विद्यया मायामीश्वरोऽहमिति स्मृतिः ॥ १७ ॥

17. Dispelling māyā which produces the dichotomy as 'Īśvara is different and I am different,' by vidyā (or knowledge), the memory that arises in the form, 'I am Īśvara', (is pratyabhijñā).

ईषत्प्रकाशोऽभूदीशो मायायवनिकावृतः ।
संयगावरणापाये सहस्रांशुरिव स्फुरेत् ॥ १८ ॥

18. Īśvara who was covered by the veil of māyā (and hence) who shone very little, shines (brightly) like the sun when that veil is removed completely.

So, what vidyā does is just to remove the veil and nothing more. It does not produce the Ātman-consciousness.

न कारणानां व्यापारात् प्रमाणानां न वा पुनः ।
प्रत्यभिज्ञपनं नाम मोहापसरणं परम् ॥ १९ ॥

19. What is called pratyabhijñā is not (produced) by the activity of the (various) causes, nor even by that of the sources of knowledge. It is just the complete removal of delusion.

यावन्ति सन्ति मानानि व्यवहारप्रवृत्तये ।
तेषां मोहापसरणाद् व्यापारोऽन्यो न विद्यते ॥ २० ॥

20. Whatever be the means of knowledge that exist, (helping us) in proceeding with day-to-day life, for all of them, there is no other activity except that of dispelling ignorance.

It may be of interest to mention here that the commentator Rāmatīrtha, after a long scholastic discussion, comes to the conclusion that the way ignorance hides the reality of an object and the way it is removed, revealing it, are both anirvacanīya, beyond words and mysterious!

जडानृतपरिच्छिन्नदेहधर्माश्चिदात्मनि ।
सत्यज्ञानसुखात्मत्वं मोहाद्देहेऽपि कल्प्यते ॥ २१ ॥
शुक्तौ रजतमित्येवं यथा व्यामुह्यतेऽन्यथा ।

21. Just as silver, which is not there, is imagined to exist in the nacre, out of delusion, similarly, the attributes of the body which is insentient, unreal and limited, (are imagined) in the Ātman which is (pure) consciousness; also, (the attribute of) truth-knowledge-bliss (of the Ātman), (again) due to delusion, is imagined in the body.

सदेव रूप्यं चेद्भाति विलयस्ते न सिद्ध्यति ॥ २२ ॥

22. If, according to you, the silver that appears (in the nacre) is real, then, its disappearance will not come about.

Compare *Gītā* (2.16): *nāsato vidyate bhāvo nābhāvo vidyate sataḥ*, 'An unreal thing cannot exist and a real thing cannot disappear'.

नात्यन्तासत्प्रकाशेत नरशृङ्गादिवत्क्वचित् ।
कान्ताकरादौ रजतमिति स्यात्स्मरणं भ्रमे ॥ २३ ॥

23. (If the silver of) deluded perception were absolutely unreal, then, like the horns of a man, it should never have been seen. (If it were) due to memory, then it should be (specific) as, 'Like the silver in the hand of the woman'.

तेनेदं तुल्यमित्येवं स्यात्सादृश्याद्यदि भ्रमः ।
पीतश्शङ्खो गुडस्तिक्त इत्यादौ नास्ति तुल्यता ॥ २४ ॥

24. If the delusion were due to similarity like, 'This is similar to that!' then in such delusory perceptions* as, 'The conch is yellow,' 'The jaggery is bitter,' similarity does not exist.

तादात्म्येन स्फुरति चेद्रजतत्वेन शुक्तिका ।
विभ्रमो निरधिष्ठानो बाधो निरवधिर्भवेत् ॥ २५ ॥

25. If (it is contended) that the nacre, being identified with silver, shines like silver, then, this delusion being without a (firm) substratum, its dispelling will become limitless.

If nacre and silver are identified with each other, then there being no third object as the basis or substratum for their appearance, when the delusion is dispelled, there will be no true object to be revealed by itself! This leads to śūnya or void!

बुद्धिस्थितं चेद्रजतं बाह्यत्वेन प्रतीयते ।
गुञ्जादौ ज्वलनारोपे देहदाहः प्रसज्यते ॥ २६ ॥

26. If (it is argued) that the silver which existed in the mind appears (as if it is) outside, then when (the idea of) fire is superimposed‡ on red berry etc., the contingency of the body being scalded, will arise!

* Due to diseases like jaundice.

‡ By delusory perception.

युक्तिहीनप्रकाशत्वाद् भ्रान्तेर्न ह्यस्ति लक्षणम् ।
यदि स्याल्लक्षणं किञ्चिद्भ्रान्तिरेव न सिद्ध्यति ॥ २७ ॥

27. (Its) appearance being beyond logical comprehension, delusion has no distinguising characteristic. If any such characteristic does exist, then, delusion itself will not come about!

जलचन्द्रवदेकस्मिन्निर्भये रज्जुसर्पवत् ।
प्रतीयते यथा स्वर्णे कारणे कटकादिवत् ॥ २८ ॥

उपात्ते रूपवच्छुक्तौ व्याप्ते यक्षपुरीव खे ।
रश्म्यम्बुवत्स्फुरद्रूपे स्थाणौ चोरवदक्रिये ॥ २९ ॥

असत्कल्पमिदं विश्वमात्मन्यारोप्यते भ्रमात् ।

28, 29. Just as (due to illusion) one (moon is) seen in water (as many), a (fierce) serpent in a harmless rope, bracelet and other (kinds of ornaments) in gold, (their) cause, silver in the existing nacre, the magical city in the all-pervading sky, water of mirage in bright sunlight, a thief in a stationery pillar, similarly the world which is without reality as it were, is superimposed on the Ātman out of delusion.

स्वयंप्रकाशं सद्रूपं भ्रान्तिबाधविवर्जितम् ॥ ३० ॥

प्रत्यभिज्ञायते वस्तु प्राग्वन्मोहे व्यपोहिते ।
देहाद्युपाधौ निर्धूते स्यादात्मैव महेश्वरः ॥ ३१ ॥

30, 31. When ignorance is destroyed, the Truth, which is, as always, self-luminous, of the form of existence itself and bereft of both illusion and its negation, is recognized. When the limiting adjunct, such as the body etc., is shaken off, the Ātman, verily, becomes (Īśvara) the Supreme Lord.

स्मृतिः प्रत्यक्षमैतिह्यमित्यादीन्यपराण्यपि ।
प्रमाणान्याप्तवागाह प्रत्यभिज्ञाप्रसिद्धये ॥ ३२ ॥

32. It is to prove conclusively that pratyabhijñā[1] (is a valid means of knowledge) that the Veda[2] has described other means of knowledge such as smṛti,[3] pratyakṣa,[4] aitihya[5] etc.[6]

1. Re-cognition of Ātman as Brahman and *vice versa*.

2. Compare *Tai. Ā.* (1.2): *smṛtiḥ pratyakṣamaitihyam, anumānaścatuṣṭayam, etairādityamaṇḍalam, sarvaireva vidhāsyate,* 'Secondary scriptures, direct experience, oral tradition, inference, this group of four, by these the orb of the sun is prescribed for all.' (The idea is that Brahman in the orb of the sun and Ātman indicated by the eye—akṣipuruṣa—are identical. One should meditate thus.)

3. Secondary scriptures. The *Gītā* (13.2) says: *kṣetrajñaṁ cāpi māṁ viddhi*, 'Know me as the Ātman (inside the body)'.

4. Direct experience of realized souls as, 'I am Brahman'.

5. Oral tradition passed on from the guru to the disciples as in '*tat-tvam-asi*,' 'That thou art'.

6. This includes anumāna or inference also. For instance—The jīva and Īśvara are not essentially different because, when the upādhis are not considered, the difference is not seen, like the sky in the pot and open sky.

A GENERAL NOTE ON THE THEORIES OF ERROR

It may be useful here to discuss briefly the various theories of error. Knowledge is of two kinds: pramā (valid knowledge) and bhrama (illusion or false knowledge). Pramā is produced by the various pramāṇas (valid sources of knowledge) and leads to meaningful actions. Bhrama, on the other hand, arises due to any one of the several factors like ambiguous nature of the stimulus, defect in the sense organ, physiological disturbances as well as mental disturbances. A thorough analysis of bhrama was considered necessary by the

various schools of philosophy so as to prevent it or dispel it, leading to the discovery of truth. For Advaita Vedānta this was absolutely essential since its entire metaphysical structure is built on māyāvāda, the theory of māyā.

The oftquoted and most widely discussed illustration for bhrama is that of seeing silver in nacre, technically called śukti-rajata-nyāya. The various views of explanation known as khyātis may be set forth below arranged in the alphabetical order:

1) Akhyāti (non-apprehension): According to this theory put forward by the Prābhākara Mīmāṁsakas, the erroneous perception of nacre as silver comprises two separate factors, *viz.*, perception of the object in view and remembrance of silver perceived elsewhere. The error consists in non-apprehension of this separateness, and so mixing up the two.

2) Anirvacanīya-khyāti (apprehension of the indescribable): This is the wellknown view of Advaita. Since the silver is perceived in the nacre, it is not unreal. Since it is later sublated by the correct perception of the nacre, it is not real either. Hence it is anirvacanīya or indescribable. The knowledge that arises out of this perception is anirvacanīya khyāti.

3) Anyathā-khyāti (apprehension of other than what it is): According to this view propounded by the logical schools of Nyāya and Vaiśeṣika, the error consists in mistaking one thing for another (anyathā). The nacre is mistaken for silver which it is not. This view is sometimes called viparītakhyāti also.

4) Asat-khyāti (apprehension of the non-existent): One school of Buddhists (the nihilsts) holds that there is only asat (non being) and that all perception of internal and external objects is erroneous. The non-existent silver is apprehended as if it exists. This is called asat-khyāti.

5) Ātma-khyāti (apprehension of one's own mental state projected outside): This is the view of another school of Buddhists (subjective-idealism) according to which there is no external objective reality at all. It is the subjective idea of silver that is projected outside and seen as if existing outside.

6) Sat-khyāti (apprehension of the real): This view held by Viśiṣṭādvaita Vedānta, considers all perceptions as revealing something real. Since both nacre and silver are ultimately products of the five fundamental elements of earth etc., it is this group of real elements (sat = real) that is appearing as silver.

In this section, the *Mānasollāsa* defines (2) in verse 27, contradicts (3) in verses 24, 25, (4) in 23, (5) in 26 and (6) in 22.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे सप्तमोल्लाससङ्ग्रहः ॥ ३३ ॥

33. Thus ends the seventh section, summarizing (the ideas of the seventh verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānsollāsa – Eighth Section:

प्रकाशव्यतिरेकेण पदार्थः कोऽपि नास्ति चेत् ।
परमार्थोपदेशान्तो व्यवहारः कथं भवेत् ॥ १ ॥

1. If, apart from the light (of consciousness), nothing at all exists, then, how does (one) proceed with the day-to-day life right up to the teaching concerning the highest Truth?

कस्य बन्धश्च मोक्षश्च बद्ध्यते केन हेतुना ।
मायाया लक्षणं किं स्यादित्येवं परिपृच्छतः ॥ २ ॥

प्रश्नस्स्यादुत्तरं वक्तुं प्रतिपत्तुं सुखेन च ।
उक्तोऽर्थस्सप्तभिश्शलोकैः पुनस्संक्षिप्य कथ्यते ॥ ३ ॥

2, 3. Bondage for whom? And, liberation for whom? By what cause is one bound? What is the characteristic of māyā?—If this is the question of the inquirer, (then), to answer him and to make him grasp (the same) easily, the meaning of the last seven verses is being condensed and repeated.

पौनरुक्त्यं न दोषोऽत्र शब्देनार्थेन वा भवेत् ।
अभ्यासेन गरीयस्त्वमर्थस्य प्रतिपाद्यते ॥ ४ ॥

4. Repetition by word or by sense is not a blemish here.[1] Greatness of the topic[2] is revealed by (such) repetition.

1. In this treatise.

2. The topic is the Ātman/Brahman principle which is too subtle to be understood in one attempt. Such repetitions are common in the philosophical works of the East.

DAKṢIṆĀMŪRTI STOTRA

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृमात्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

8. Obeisance to Śrī Dakṣiṇāmūrti, who is the Guru, (who as) this person,[1] being deluded by māyā[2] sees the world both in sleep and in the waking state, as (full of) differences[3] (brought about by such) relationships as cause and effect,[4] property and owner,[5] disciple and teacher[6] as also father, mother and so on.

1. The original word is puruṣaḥ. It is interpreted as pūrṇaḥ, 'the full', 'the complete'. According to another interpretation, it means 'one who occupies this city or body' (*puri śete*). Here it obviously refers to the jīvātman who in essence is Paramātman.

2. This māyā is malina-sattva-pradhānā, i.e., the sattva has been tainted by tamas. It is this māyā that has evolved into this world of causes and effects. Again, it is into this māyā that Īśvara has entered as the jīvātman. Hence, the delusion should be looked upon from the standpoint of the jīvātman.

[3] The differences are not only among the various objects but also between himself and them.

[4] What produces and what is produced.

[5] The phrase may also be interpreted as, 'servant and master.'

[6] Uncompromising Advaita goes so far as to deny even teacher-disciple relationship as a product of māyā. But one should not forget that without passing through the mill of discipleship such a realization cannot come.

The commentary *Tattvasudhā* quotes the following verse of *Saṅkṣepaśārīraka* [2. 162, 163] (by Sarvajñātmamuni, A. D. 900): *tasmād brahmāvidyayā jīvabhāvaṁ prāpya sthitvā tāvake tu svarūpe, tvaccittena spanditaṁ viśvajātam ākāśādi-kṣmāvasānaṁ ca paśyeḥ, svīyāvidyākalpitācāryaveda- nyāyādibhyo jāyate tasya vidyā, vidyājanmadhvastamohasya tasya svīye rūpe'vasthitiḥ svaprakāśe,* 'Therefore, you have to understand that it is Brahman, having attained the state of the jīva by avidyā, being established in your own form that has produced this world of sky right up to the earth, by the vibration of your (own) mind. Again, when knowledge arises in that (Brahman) by (such means as) teacher, Veda, logic etc., which are the creations of its own avidyā, then to him who has destroyed his delusion by the rise of this knowledge, comes about the establishment in his own resplendent form.'

स्वयंप्रकाशे सद्रूपेऽप्येकस्मिन्परमेश्वरे ।
कार्यकारणसम्बन्धाद्यनेकविधकल्पना ॥ ५ ॥

राहोश्शिरस्सुषिः खस्य ममात्मा प्रतिमावपुः ।
इत्यादिकल्पनातुल्या न पृथग्वस्तुगोचरा ॥ ६ ॥

5, 6. Manifold imagination such as the relationship between the cause and effect etc., in the One Supreme Lord, who is existence and self-luminous, is similar to an imagination like 'Rāhu's head' or 'hole of the sky' or 'my self' or 'the body of the image' (wherein) different objects (are) not (seen).

As long as avidyā or māyā has not been dispelled by vidyā (knowledge of the One Ātman), multiplicity does appear to exist giving scope to all activities of daily life. Though Rāhu is nothing but the head, sky nothing but the 'hole' or space and image nothing but the body, still, such a language is current. Similarly vyavahāra (daily life and activity) is possible in this imagined world of multiplicity.

उपास्योपासकत्वेन गुरुशिष्यक्रमेण च ।
स्वामिभृत्यादिरूपेण क्रीडति स्वेच्छयेश्वरः ॥ ७ ॥

7. Īśvara, by His own will, sports in the form of the deity and meditator, teacher and disciple, master and servant and so on.

पितरं प्रति पुत्रो यः पुत्रं प्रति पितैव सः ।
एक एव हि नानेव कल्प्यते शब्दमात्रतः ॥ ८ ॥

8. He who is the son to his father, is verily the father to his own son. The same person, because of the difference of words is imagined to be different.

Compare— *Śve. Up.* (6.8): *na tasya kāryaṁ karaṇañca vidyate na tatsamaścābhyadhikaśca dṛśyate, parāsya śaktir vividhaiva śrūyate, svābhāvikī jñānabalakriyā ca*, 'He has no implements nor products (shaped out of them). There is none equal or superior to Him. His supreme power is said to be variegated. So also His knowledge, strength and activity which are natural to Him'.

And also *Br. Sū.* (2. 2. 33): *lokavat tu līlākaivalyam*, 'But as in the world, (the creative activity of Brahman) is mere sport'.

तस्मात्प्रकाश एवास्ति परमार्थनिरूपणे ।
भेदप्रतीतिर्मिथ्यैव माययाऽऽत्मनि कल्पिता ॥ ९ ॥

9. Therefore, while determining (the nature of) the highest Truth, (it should be remembered) that Effulgence alone exists and that appearance of distinctions is an illusion, imagined in the Ātman due to māyā.

मिथ्यात्वं नाम बाध्यत्वं सम्यग्ज्ञानोदये सति ।
शिष्याचार्योपदेशादि स्वप्नवत्प्रतिभासते ॥ १० ॥

10. Illusion means 'liable to be dispelled.' When perfect knowledg rises, even the teacher, the disciple, the teaching etc., appear like a dream.

The question about the characteristic of māyā asked in the second verse, is being answered here.

मिथ्याभूतोऽपि वेदान्तस्सत्यमर्थं प्रबोधयेत् ।
देवताप्रतिमावच्च चित्रवत्प्रतिबिम्बवत् ॥ ११ ॥

11. Like the icon of a deity, a picture or a reflected image, the Vedānta (also) though itself unreal, teaches about a real object.

The icon is not the deity. But, the deity accepts the worship of its icon and grants the boons asked for by the worshipper. A picture of a tiger is not the tiger itself. But it can give not only an idea of it but may even produce fear in the minds of children. The mirror image helps to know if our face is clean and we clean it if needed. Similarly Vedānta also helps us to know and attain our Ātman.

सर्वोऽपि व्यवहारोऽयं मायायाः परिजृम्भणम् ।
सुषुप्तिसदृशी माया स्वप्रबोधेन बाध्यते ॥ १२ ॥

12. All this activity is a display of māyā. (This) māyā which is like deep sleep, is dispelled by the waking up (to the reality) of the Ātman.

युक्तिहीनप्रकाशस्य संज्ञा मायेति कथ्यते ।
नासती दृश्यमाना सा बाध्यमाना न वा सती ॥ १३ ॥

13. Māyā is stated to be the name of that appearance which is incomprehensible to logical thinking. Being seen, it is not unreal; being sublated, it is not real either.

न प्रकाशादियं भिन्ना छायेवार्कस्य तामसी ।
न चाभिन्ना जडत्वेन विरोधान्नोभयात्मिका ॥ १४ ॥

14. Like the dark shadow of the sun, this (māyā) is not different from Effulgence. Because it is insentient, it is not identical with It. Nor does it comprise of both because of mutual contradiction.

The shadow which is dark is completely different from the sun who is all-light. Similarly is māyā different from the Ātman, the effulgence? No. Then, is it identical? No, because māyā is insentient whereas Ātman, is consciousness itself. Then, is it both identical and different? No, because two opposite qualities cannot coexist in the same object.

It will be interesting to quote here, the Vivekacūḍāmaṇi, a very popular work on Advaita by Śaṅkara which gives a highly poetical description of māyā: avyakta-nāmnī *parameśa-śaktir anādyavidyā triguṇātmikā parā, kāryānumeyā sudhiyaiva māyā, yayā jagat sarvamidaṁ prasūyate,* 'Avidyā (nescience) or māyā, called also the "undifferentiated", is the power of the Lord. She is without beginning, is made up of the three guṇās and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects she produces. It is she who brings forth this whole universe.' (verse 108)

sannāpyasannāpyubhayātmikā no bhinnāpyabhinnā-pyubhayātmikā no, sāṅgāpyanaṅgā hyubhayātmikā no mahādbhutānirvacanīyarūpā, 'She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.' (verse 109)

स्वहेत्ववयवाभावान्नेयं सावयवोच्यते ।
न चावयवहीना सा कार्येष्ववयवान्विता ॥ १५ ॥

15. Since this (māyā)[1] has no parts that have caused it to come into existence, it cannot be said to have parts. Nor is it partless since it has parts in its effects.[2]

[1] Māyā is stated to be anādi or beginningless.

[2] It is the cause that appears as effects.

अविचारितसिद्धेयं मायावेश्याविलासिनी ।
पुरुषं वञ्चयत्वेव मिथ्याभूतैस्स्वविभ्रमैः ॥ १६ ॥

16. This amorous harlot (called) māyā who appears when discrimination disappears, verily deceives the jīvātman by (her) unreal dalliances.

न तस्या मूलविच्छेदमभिवाञ्छन्ति केचन ।
तेषां पक्षे कथं मोक्षो मनसस्सम्भविष्यति ॥ १७ ॥

17. Some[1] do not wish to cut down its roots. In their case, how can the liberation of the mind[2] come about?

[1] Like those who are slaves of harlots.

[2] It is the mind full of vāsanās or impressions carried over from previous lives that causes bondage. Hence liberation comes by manolaya or manonāśa, dissolution of mind.

तिस्रोऽप्यवस्था मनसो जाग्रत्स्वप्नसुषुप्तयः ।
चक्रवत्परिवर्तन्ते भेदभ्रान्त्येकहेतवः ॥ १८ ॥

18. All the three states of the mind, *viz.*, waking, dream and deep sleep, being the primary causes of the delusion of multiplicity, rotate like a wheel.

As long as the mind exists in the present form, the rotation of its three states cannot be avoided. In these states, multiplicity is noticed, giving rise to responses and reactions, adding fresh vāsanās to the arsenal of the mind. Thus bondage is perpetuated. Though there is no perception of duality in the deep sleep state, avidyā continues to exist in the seed form.

ताभिः करोति कर्माणि पुनस्तैर्बद्ध्यते मनः ।
मनसः केवलस्साक्षी भानुवत्पुरुषः परः ॥ १९ ॥

19. The mind, by those (states) performs actions and again, by the very same, is bound.[1] The Supreme Person[2]

(i.e. the Ātman)—like the sun[3]—is only a witness of the mind.[4]

[1] Actually it is the jīva, a reflection of the Ātman in the mind, that is meant here. c. f. *Brahmabindūpaniṣad* (2): *mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ, bandhāya viṣayāsaktaṁ muktyai nirviṣayṁ smṛtam*, 'For human beings it is the mind that is said to be the cause of bondage as well as liberation; cause of bondage when attached to sense objects, cause of libertion when freed from them'.

[2]The words 'puruṣaḥ paraḥ' may also be translated as 'the person who is other than the mind'.

[3] Compare *Kaṭhopaniṣad* (5.11): *sūryo yathā sarvalokasya cakṣur na lipyate cākṣuṣair bāhyadoṣaiḥ, ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ*, 'Just as the sun, the eye of the world, is not tainted by the external defects of objects seen by the eye, even so, the one Ātman, the inner Self of all beings, is not tainted by the sorrows of the world, (since he is) outside (them)'.

[4] The very fact that we can analyze our three states of consciousness shows that we are the witness of our mind.

यथा प्राणिकृतैरर्कः कर्मभिर्नैव बद्ध्यते ।
तथा मनःकृतैरात्मा साक्षित्वान्नैव बद्ध्यते ॥ २० ॥

20. Just as the sun is not bound by the actions of the living beings, so also, the Ātman, being the witness, is not bound by the actions of the mind.

Living beings perform good, bad or indifferent actions in the light of the sun. But he is not responsible for that. Similarly, the mind acts impelled by the consciousness of the Ātman. The Ātman being only a witness is never affected by its actions.

आत्मा करोति कर्माणि बद्ध्यते मुच्यते च तैः ।
इत्यौपचारिकी क्लृप्तिर्भ्रममात्रैव केवलम् ॥ २१ ॥

21. That the Ātman performs actions, is bound or

is liberated, is only a figurative conception, a mere fantasy.

When a red hybiscus flower is kept near a crystal, the latter appears to have become red. When the former is removed, the latter becomes clear again. To say that the crystal became red and then was freed from that colour is only a figurative conception or a fantasy. Similarly here also.

धूमाभ्रधूलिनीहारैरस्पृष्ठोऽपि दिवाकरः ।
यथा छन्न इवाभाति तथैवात्माऽपि मायया ॥ २२ ॥

22. Just as the sun appears to be covered by smoke, clouds, dust and fog though he is untouched (by them), similarly the Ātman also (appears to be covered) by māyā (though untouched by it).

यथा लीलावशात्कश्चिद्भ्रममाणः कुमारकः ।
भ्रमत् तत्पश्यति जगच्छतचन्द्रं नभस्स्थलम् ॥ २३ ॥

तथैव मायया जीवो भ्रामितो वासनावशात् ।
नानाकारमिदं विश्वं भ्रममाणं च पश्यति ॥ २४ ॥

23, 24. Just as a boy circling round (a pillar) in play, sees the world also as circling round and the sky as consisting of a hundred moons, so also, the jīvā being deluded by māyā, due to the influence of past impressions sees this world as full of various forms and activities.

संसृज्य मनसा देवः संसरन्निव लक्ष्यते ।
यथाऽर्को जलसंसर्गाच्चलन्नानेव लक्ष्यते ॥ २५ ॥

25. Just as the sun, due to the contact with water (i.e. being reflected in water) appears to be many and shaking, so also, the Lord (i.e. the Ātman) due to the contact with the mind, appears to undergo transmigration.

योगाभ्यासवशाद्येन मनो निर्विषयं कृतम् ।
निवृत्तस्स पुमांत्सद्यो जीवन्मुक्तो भविष्यति ॥ २६ ॥

26. (He) who has emptied (his) mind of all sense objects[1] through the practice of yoga,[2] that person, retiring from the world,[3] becomes a jīvanmukta[4] immediately.[5]

[1] The sense objects are the food as it were on which the mind is feeding and growing fat. When they are removed, the mind gets attenuated and dissolved. Then the Ātman shines in all his glory.

[2] By nididhyāsana, contemplation on Ātman.

[3] Living in the world had been necessitated by desires and attachments. When these disappear, there is nothing to bind him to the world.

[4] Liberated even while living in this body.

[5] Rising of Ātman-jñāna and liberation are simultaneous. There is no time lag between them. It should be noted that liberation is not something that can be obtained only after death.

द्वा सुपर्णौ च सयुजावभवन्मायया शिवः ।
अजामेकां जुषन्नेको नानेवासीदिति श्रुतिः ॥ २७ ॥

27. The Lord, out of māyā, became two birds united (in friendship). Enjoying the one māyā, though Himself One, became many as it were. Thus (declares) the Veda.

The ideas contained in two wellknown Upaniṣads have been brought together here. They are: *dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte, tayoranyaḥ pippalaṁ svādvattya-nāśnan anyo'bhicākaśīti*, 'Two birds, united in friendship, have taken refuge in the same tree. Between them, one (bird) is eating the tasty fruit while the other, without eating, is looking on' (*Muṇḍakopaniṣad* 3.1); *ajāmekāṁ lohitaśuklakṛṣṇām bahvīḥ prajāḥ janayantīṁ sarūpāḥ, ajo hyeko juṣamāṇo'nuśete jahātyenām bhuktabhogāmajo'nyaḥ*, 'A he-goat is lying with a she-goat of (three colours—red, white and black—who has given birth to several young ones similar to her, enjoying her. Another he-goat, after having enjoyed her, has given her up' (*Śvetāśvataropaniṣad* 4. 5).

In both these verses the reference is to a bound soul and a free soul. 'Fruit' is the fruit of karma. 'Ajā' which normally refers to a she-goat also means 'the unborn' i.e., prakṛti or māyā which is anādi, beginningless. The 'young ones' are the created objects. The three colours refer to the three guṇas.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे अष्टमोल्लाससङ्ग्रहः ॥ २८ ॥

28. Thus ends the eighth section, summarizing (the ideas of the eighth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra.*

Mānsollāsa – Ninth Section:

कथमेवंविधा माया निवर्तेतेति पृच्छतः ।
ईश्वरोपासनारूपस्तदुपायः प्रकीर्त्यते ॥ १ ॥

1. To one who is asking how such a māyā can be dispelled, its means, in the form of contemplation on Īśvara, is being described.

षट्त्रिंशत्तत्त्वरूपासु परमेश्वरमूर्तिषु ।
प्रत्यक्षेणोपलभ्यन्ते सर्वैरप्यष्टमूर्तयः ॥ २ ॥

2. Out of the thirty-six principles which are like forms of the Supreme Lord, eight forms are directly perceived by all.

The Śaivāgamas enumerate the total ultimate principles of creation as 36. Since, according to Advaita, it is Īśvara who has 'evolved' into this creation, all these 36 principles are his mūrtis or forms. See also *Mānasollāsa* 2.42.

A well-known verse defines the aṣṭamūrtis or eight forms of Śiva thus: *jalaṁ vahnistathā yaṣṭā sūryācandramasau tathā, ākāśaṁ vāyuravanī mūrtayo'ṣṭan pinākinaḥ*, 'These are the eight forms of Śiva: water, fire, the sacrificing priest, sun, moon, sky, air and earth'.

अमेयासु मनः क्षिप्रमारोढुं नार्हतीत्यतः ।
मूर्त्यष्टकमयीं ब्रूते गुरुस्सर्वात्मभावनाम् ॥ ३ ॥

3. Since the mind cannot quickly apprehend the immeasurable principles, the Guru* is teaching the meditation on the eight forms of the Lord who is the Self of all.

DAKṢIṆĀMŪRTI STOTRA

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

9. Obeisance to Śrī Dakṣiṇāmūrti, who is the Guru, whose eigtfold form is verily this world of the sentient and the insentient, comprising of earth, water, fire, air, sky, sun, moon and human being,[1] and beyond whom—the greatest and the omnipresent—nothing else exists[2] according to the discerning people.[3]

[1] Human beings in general; in particular, the person eligible for performing scripture-ordained actions and practising the various upāsanās or meditations, also prescribed in the scriptures.

[2] The *Śvetāśvatara Upaniṣad* (3.9) says: *yasmāt paraṁ nāparamasti kiñcid yasmān nāṇiyo na jyāyo'sti kaścit, vṛkṣa iva stabdho divi tiṣṭhatyekaḥ tenedaṁ pūrṇam puruṣeṇa sarvam,* 'He—superior or inferior to whom nothing exists; smaller or greater than whom none exists—who stands all alone in the effulgent heavens, unmoved like the tree, by that Person all this is pervaded'.

*Śrī Śaṅkara

According to the *Mahānārayaṇopaniṣad* (24) all that exists is Rudra: *viśvaṁ bhūtam bhuvanaṁ citraṁ bahudhā jātaṁ jāyamānaṁ ca yat, sarvo hyeṣa rudras tasmai namo astu*, 'The material universe, the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed Rudra, salutation be to Him'.

[3] Those who have formally approached a competent guru, studied the śāstras and heard the truth from him, and have constantly practised logical thinking.

विराट्छरीरे ब्रह्माण्डे प्राणिनामपि विग्रहे ।
षट्त्रिंशत्तत्त्वसङ्घातस्सर्वत्राप्यनुवर्तते ॥ ४ ॥

4. (It is the same) group of thirty-six principles that is inherent everywhere, whether in the cosmos, the body of the Supreme, or in the body of living beings.

This is a prelude to the meditation that will be gradually unfolded in this section. The upāsaka or meditator should imagine the identity between the five elements in his body and the cosmic elements. He should merge his prāṇa and apāna the two vital airs in his body with the sun and the moon. He should consider himself as identical with Parameśvara, the Supreme Lord. This meditation of identity with the Lord will gradually lead to the experience of that identity.

व्याप्तिर्व्यष्टिशरीरेऽस्मिन् मनसो व्यष्टिरूपिणः ।
तस्मातसर्वात्मकमिदं स्वशरीरं विचिन्तयेत् ॥ ५ ॥

5. The area of operation of the individual mind is within this individual body only. Therefore, the (meditator) should contemplate on this world, which has Īśvara for its Self, as his own body.

व्यष्ट्युपासनया पुंसः समष्टिव्याप्तिमाप्नुयात् ।
उपसङ्क्रामतीत्येवं दशकृत्व उपादिशत् ॥ ६ ॥

6. By meditating upon (Īśvara) in the Self in one's

own body, one attains universal identity. Thus has the Veda taught this using the word upasaṅkrāmati (= transcends) ten times.*

To transcend the body-consciousness and rise to identity with Īśvara, the path lies through the body itself, by the meditation prescribed here.

ब्रह्माण्डस्योदरे लोकास्सप्त भूरादयस्स्मृताः ।
मूलादिब्रह्मरन्ध्रान्तेष्वाधारेषु वसन्ति ते ॥ ७ ॥

7. The seven worlds starting with bhūḥ (this earth) are said to be situated in the Brahmāṇḍa (the cosmos). They reside in the (seven) cakras starting from the mūla and ending in the brahmarandhra.

One should meditate that the seven worlds exist in the seven cakras as follows: bhūḥ in mūlādhāra, bhuvaḥ in svādhiṣṭāna, svaḥ in maṇipūra, mahaḥ in anāhata, janaḥ in viśuddha, tapaḥ in ājñā and satya in the brahmarandhra or sahasrāra.

वीणादण्डो महामेरुरस्थीनि कुलपर्वताः ।
गङ्गा तु पिङ्गला नाडी यमुनेडा प्रकीर्तिता ॥ ८ ॥

8. The backbone is said to be the great mountain Meru, the (various other) bones the Kula mountains, the nāḍis piṅgalā and iḍā respectively, the rivers Gaṅgā and Yamunā.

सरस्वती सुषुम्नोक्ता नाड्योऽन्याः पुण्यनिम्नगाः ।
द्वीपास्स्युर्धातवस्सप्त स्वेदबाष्पादयोऽब्धयः ॥ ९ ॥

9. The suṣumnā nāḍī is said to be the (river) Sarasvatī. Other nāḍis are other holy rivers. The seven dhātus** (ingredients of the body) are the islands. Sweat, tears etc., are the seas.

* *Taittiriyopaniṣad* 2. 8 and 3. 10

** According to the texts of Āyurveda (the science of life), the sapta-dhātus are: skin, blood, muscles, fat, bones, marrow and semen.

मूले तिष्ठति कालाग्निरस्थिमध्ये च वाडवः ।
वैद्युतोऽग्निस्सुषुम्नायां पार्थिवो नाभिमण्डले ॥ १० ॥

10. Kālāgni[1] resides in the mūlādhāra, the vāḍava[2] in the midst of the bones, the vaidyut-agni[3] in the suṣumnā and the pārthiva[4] in the navel.

[1] The fire that engulfs the world at the time of dissolution.

[2] This is said to reside inside the oceans.

[3] The fire of lightning.

[4] Fire inside the earth.

हृदि तिष्ठति सूर्याग्निः कपाले चन्द्रमण्डलम् ।
नक्षत्राण्यपराण्याहुर्नेत्रादीनीन्द्रियाण्यपि ॥ ११ ॥

11. The fire of sun is established in the heart and the full-moon in the skull. The eyes as also the other sense-organs are said to be the stars.

धार्यन्ते वायुभिर्लोका यथा प्रवहणादिभिः ।
प्राणादिभिर्दशविधैर्धार्यते वायुभिर्वपुः ॥ १२ ॥

12. Just as the worlds are sustained by the winds like Pravahaṇa* etc., (so also) the body is sustained by the ten kinds of prāṇās.

प्राप्येडापिङ्गले प्राणो मूलात्सूर्यस्वरूपतः ।
नासिकाभ्यां बहिर्गत्वा लीयते द्विषडङ्गुले ॥ १३ ॥

13. The prāṇa, in the form of the sun, having reached iḍā and piṅgalā which have risen from the mūlādhāra, and going out through the two nostrils, disappears at a distance of twelve aṅgulas.

See verse 19.

An aṅgula is a finger's breadth.

* Seven courses of the winds have been listed, one above the other: āvahana, pravahaṇa, saṁvahana, vivahana, parivahana and parāvahana.

अष्टाङ्गुलेन सोमात्मा नाडीभ्यामन्तराविशत् ।
मलमूत्रमरुच्छुक्राण्यपानो विसृजेद्बहिः ॥ १४ ॥

14. (The same prāṇa) in the form of the moon, enters into the body from a distance of eight aṅgulas, through the two nāḍīs. (Impelled by it) the apāna excrets faeces, urine, wind and semen.

अग्नीषोममयो भूत्वा सुषुम्नारन्ध्रमाश्रितः ।
आब्रह्मरन्ध्रमुद्गच्छन्नुदानो वर्धते स्वयम् ॥ १५ ॥

15. The udāna, taking the combined form of fire and moon, reaching the passage of suṣumnā rises up to the brahmarandhra growing all the while.

The udāna becomes active at the time of utkrānti or the jīva leaving the body at the time of death.

व्यापयेद्वपुषि व्यानो भुक्तान्नरसमन्वहम् ।
सन्धुक्षणं समानस्तु कायाग्नेः कुरुते सदा ॥ १६ ॥

16. The vyāna, always, spreads the essence of the food that is eaten in (all parts of) the body. The samāna however, is always engaged in maintaining the heat of the body-fire.

नागो हिक्काकरो कूर्मो निमेषोन्मेषकारकः ।
क्षुतं करोति कृकरो देवदत्तो विजृम्भणम् ॥ १७ ॥

17. The nāga causes hiccups, kūrma causes the eyelids to close and open, kṛkara produces sneezing and devadatta, yawning.

These are the five subsidiary prāṇas or upaprāṇas.

स्थौल्यं धनञ्जयः कुर्यान्मृतं चापि न मुञ्चति ।

The dhanañjaya causes obesity and does not give up even a dead person!

It obviously refers to the bloating of the body after death in certain cases.

आकाशो बहिरप्यन्तरवकाशं प्रयच्छति ॥ १८ ॥

18. The ākāśa gives space both outside and inside (the body).

चन्द्रार्कौ कालनेतारौ प्राणापानौ शरीरिणाम् ।
साक्षी पुरुष इत्येवं मूर्त्यष्टकमिदं वपुः ॥ १९ ॥

19. The sun and the moon who regulate time, are the prāṇa and apāna of the embodied beings. The Lord is the witness (i.e. the jīva). Thus this body comprises of eight forms.

This competes the way of contemplation. From the next verse begins a description of the aṣṭāṅga yoga or eight-limbed yoga.

समनस्कमिदं योगी स्वेमान उपासनम् ।
अष्टाङ्गयोगयुक्तस्सन्नमनस्कं स गच्छति ॥ २० ॥

20. The yogin, who, being endowed with the eight-limbed yoga, practises this contemplation with mind, reaches the state beyond the mind.

In contemplating the eightfold form of the Supreme Lord by identifying the various parts of his own body with their cosmic counter-parts, the mind has played a very important part. But this gradually takes the contemplator to the state beyond the mind i.e., Īśvara.

मनःप्रसादस्सन्तोषो मौनमिन्द्रियनिग्रहः ।
दया दाक्षिण्यमास्तिक्यमार्जवं मार्दवं क्षमा ॥ २१ ॥

भावशुद्धिरहिंसा च ब्रह्मचर्यं स्मृतिर्धृतिः ।
इत्येवमादयोऽन्ये च मनस्साध्या यमास्स्मृताः ॥ २२ ॥

21, 22. Peace of mind,[1] contentment,[2] silence,[3] control of sense-organs,[4] compassion,[5] politeness,[6] faith in things ordained by the scriptures, straightforwardness, softness, forgiveness,[7] purity of emotions, non-injury, celibacy,

remembrance,[8] courage[9]—these, as also the other disciplines[10] which can be achieved through the mind, are stated to be yamas.

[1] Absence of distractions and excitement.

[2] With regard to the things of the world, to be satisfied with whatever chance brings.

[3] Controlling the tendency to speak unnecessarily.

[4] Keeping all the ten sense-organs, the five of knowledge and the five of action, under one's mastery.

[5] Not going against living beings but to help them.

[6] Dākṣiṇya may also mean efficiency in action.

[7] Forgiveness even towards those who try to harm.

[8] Remembering the intrinsic defects in birth, death, old-age, disease, sorrow etc. This helps in acquiring detachment.

[9] Energizing the body, senses and vital airs even in enervating situations.

[10] As described in the *Gītā* 12. 13-19. Also the ones mentioned in the *Gītā* 13.7-11, and 16. 1-3.

स्नानं शौचं क्रतुस्सत्यं जपो होमश्च तर्पणम् ।
तपो दानं तितिक्षा च नमस्कारः प्रदक्षिणम् ॥ २३ ॥
व्रतोपवासाद्याश्चान्ये कायिका नियमास्स्मृताः ।

23. Bath, cleanliness,[1] worship,[2] speaking the truth,[3] repetition (of mantras),[4] oblation into the fire,[5] obsequial offerings,[6] austerity,[7] giving gifts,[8] forbearance,[9] obeisance,[10] circumambulation,[11] keeping religious vows,[12] fasting[13] and such other disciplines[14] pertaining to the body are called niyamas.

[1] Physical cleanliness, as also keeping the dwelling place clean.

[2] Worship of God and deities.

[3] Here speech has been considered as a physical act.

[4] Wellknown mantras as also names of deities.

[5] Homa is a miniature edition of sacrifice and a duplicate of pūjā or ceremonial worship.

[6] To the departed manes.

[7] Of body, speech and mind. See *Gītā* 17. 14-16.

[8] To the right persons at the right time and place. See *Gītā* 17.20.

[9] Putting up patiently with all pairs of opposites like heat and cold, praise and blame etc.

[10] Obeisance should be accompanied by the inner feeling *na mama*, 'not mine but thine'.

[11] To the image of the deity or to the *sanctum sanctorum* in a temple or even to elders.

[12] Observed according to time and place, as for instance on the birthday of Śrī Kṛṣṇa or Śivarātri or in a place of pilgrimage like Vārāṇasī (Kāśī or Banaras).

[13] Within one's limits. Purpose is to control one's body and sense-organs.

[14] Regulation of food and sleep etc.

स्वस्तिकं गोमुखं पद्मं हंसाख्यं ब्राह्ममासनम् ॥ २४ ॥
नृसिंह गारुडं कूर्मं नागाख्यं वैष्णवासनम् ।
वीरं मयूरं वज्राख्यं सिद्धाख्यं रौद्रमासनम् ॥ २५ ॥
योन्यासनं विदुश्शाक्तं शैवं पश्चिमतानकम् ।

24, 25. The āsanas svastika, gomukha, padma and the one called haṁsa pertain to Brahmā. The āsanas nṛsiṁha, gāruḍa, kūrma and the one named nāga pertain to Viṣṇu. The āsanas vīra, mayūra, vajra and the one christened as siddha pertain to Rudra. The yonyāsana is known to be pertaining to śakti (or Devī) and paścimatānaka pertaining to Śiva.

The various āsanas or postures described here are

physiological-mystical exercises aimed at building up one's health and stamina as also rousing psychic powers. They are expounded in works on Haṭhayoga like the *Haṭhayogapradīpikā* and *Gheraṇḍasaṁhitā*. The grouping of these āsanas according to the deities shows that those āsanas are capable of pleasing those particular deities and obtain their grace.

निरालम्बनयोगस्य निरालम्बनमासनम् ॥ २६ ॥

निरालम्बतया ध्यानं निरालम्बस्सदाशिवः ।

26. For nirālambana-yoga (i.e. yoga which transcends the need for all kinds of support or symbols), not having any support is itself the āsana. Meditation is without support. It is sadāśiva (or Supreme Brahman) who is without any kind of support.

The idea is that none of these āsanas or modes of meditation is necessary in the contemplation on Brahman the One without a second.

रेचकः पूरकश्चैव कुम्भकः प्राणसंयमः ॥ २७ ॥

27. Controlling the vital energy (i.e., prāṇāyāma) consists of recaka (exhalation), pūraka (inhalation) and kuṁbhaka (retention) (of breath).

This should be practised in stages and according certain proportions prescribed in the works on Haṭhayoga.

इन्द्रियाणां समस्तानां विषयेभ्यो निवारणम् ।

प्रत्याहार इति प्रोक्तं प्रत्याहारार्थवेदिभिः ॥ २८ ॥

28. Preventing all the sense-organs from (flowing towards their respective) objects has been defined as pratyāhāra by those who know the meaning of pratyāhāra.

आधारे क्वापि मनसस्स्थापनं धारणोच्यते ।

Fixing the mind in some support* is said to be dhāraṇā.

* In the cakras like anāhata or on the forms of deities like Viṣṇu etc.

ब्रह्मविष्णुशिवादीनां चिन्ता ध्यानं प्रचक्षते ॥ २९ ॥

29. Thought pertaining to Brahmā Viṣṇu, Śiva etc., is stated to be dhyāna.

The difference between dhāraṇā and dhyāna is that meditation is continuous in the latter.

ध्यानादस्पन्दनं बुद्धेस्समाधिरभिधीयते ।
अमनस्कसमाधिस्तु सर्वचिन्ताविवर्जनम् ॥ ३० ॥

30. Abscence of all movement in the buddhi due to (the perfection of) dhyāna is said to be samādhi. On the other hand, the samādhi 'without mind' is bereft of all thought.

The first one is samanaska samādhi ('samādhi with mind') also called savikalpa samādhi, in which the division of knower and known persists. In the second samādhi the mind is dissolved in its cause and hence no vibrations of any type exist. There, the Ātman alone shines.

चित्ते निश्चलतां याते प्राणो भवति निश्चलः ।
चित्तस्य निश्चलत्वाय योगं सध्यानमभ्यसेत् ॥ ३१ ॥

31. When the mind becomes steady, the prāṇa also becomes steady. One should practise yoga along with dhyāna in order to steady the mind.

It should be noted here that the emphasis is on making the mind steady through dhyāna and not indirectly through prāṇāyāma.

आकुञ्चनमपानस्य प्राणस्य च निरोधनम् ।
लम्बिकोपरि जिह्वायास्स्थापनं योगसाधनम् ॥ ३२ ॥

32. Contracting the apāna[1] arresting the prāṇa[2] and establishing the tongue over the uvula[3]—these are means to attaining yoga.[4]

[1] By contracting the muscles of the anus and pushing the air up.

[2] By *kumbhaka* or retention of breath.

[3] By folding the tongue upwards and pushing it back up to the uvula. This is however a *dangerous* exercise which should be practised only under expert guidance.

चित्ते निश्चलता याते प्राणे मध्यपथं गते ।
चिह्नान्येतानि जायन्ते पञ्चभूतजयात्पृथक् ॥ ३३ ॥

33. When the mind attains steadiness, and the prāṇa enters the middle path, the following signs manifest themselves separately, due to the conquest of the five elements.*

* The body has been divided into five regions, each region coming under the influence of one element. The element earth holds sway over the region from the feet upto the knees, water over the region from the knees up to the navel, fire from the navel up to the neck, air from the neck to the middle of the eyebrows, sky from the eyebrows up to the brahmarandhra. By fixing the mind on these regions in meditation and conquering them results in the signs given in the subsequent verses up to 38.

मलमूत्रकफाल्पत्वमारोग्यं लघुता तनोः ।
सुगन्धस्स्वर्णवर्णत्वं प्रथमं योगलक्षणम् ॥ ३४ ॥

34. Excretion of faeces, urine and phlegm sparingly, health, lightness of body as also fine smell and golden colour—this is the first sign of yoga.

This is the result of the conquest of the 'earth.'

The *Śvetāśvataropaniṣad* (2.12-13) describes such signs: *pṛthivyaptejo'nilakhe samutthite pañcātmake yogaguṇe pravṛtte, na tasya rogo na jarā na mṛtyuḥ prāptasya yogāgnimayaṁ sarīram; laghutvamārogyamalolupatvaṁ varṇaprasādaṁ svarasauṣṭhavaṁ ca, gandhaś śubho mūtrapurīṣamalpaṁ yogapravṛttim prathamāṁ vadanti*, 'When the fivefold perception of yoga arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the yogi, then he has become possessed of

a body made of the fire of yoga, and he will not be touched by disease, old-age or death. They say that the first signs of entering yoga are lightness of body. Health, steadiness of mind, clearness of complexion, melody of voice, an agreeable odour and scantiness of excretions'.

कण्टकाग्रेष्वसङ्गत्वं जलपङ्केष्वमज्जनम् ।
क्षुत्तृडादिसहिष्णुत्वं द्वितीयं योगलक्षणम् ॥ ३५ ॥

35. Not being pierced by the points of thorns, not getting drowned in water, nor sinking in quagmire, forbearance of hunger, thirst etc.,—this is the second sign of yoga.

बह्वन्नपानभोक्तृत्वमातपादिसहिष्णुता ।
दर्शनं श्रवणं दूरात्तृतीयं योगलक्षणम् ॥ ३६ ॥

36. Consuming large quantities of food and drink, bearing the heat of sun and fire, clairvoyance and clairaudience—this is the third sign of yoga.

मण्डूकप्लवनं भूमौ मर्कटप्लवनं द्रुमे ।
आकाशगमनं चेति चतुर्थं योगलक्षणम् ॥ ३७ ॥

37. Hopping like a frog on the ground, and like a monkey on the tree as also flying in the sky—this is the fourth sign of yoga.

ज्ञानं त्रिकालविषयमैश्वर्यमणिमादिकम् ।
अनन्तशक्तिमत्त्वञ्च पञ्चमं योगलक्षणम् ॥ ३८ ॥

38. Knowledge pertaining to the three times,[1] the (eight fold) powers like aṇimā[2] etc., and being possessed of infinite strength—this is the fifth sign of yoga.

[1] Past, present and future.

[2] The eightfold powers – technically called aṣṭasiddhis are described in a śloka thus: *aṇimā laghimā prāptiḥ prākāmyam mahimā tathā, īśitvaṁ ca vaśitvaṁ ca tathā kāmāvāsayitā*. They

can be explained thus: aṇimā = power to become as small as an atom; laghima = power to become extremely light including the power of levitation; prāpti = power to touch all objects such as extending the fingertip and touching the moon; prākāmya = non-obstruction to desires, such as diving into the solid earth and coming up as if in water; mahimā = power to become magnified to huge proportions; īśitva = sovereignty over the production, absorption or arrangement of elements and their products; vaśitva = master of the five elements and their products. kāmāvasāycta power to determine things according to one's wish, like willing the poison to become, nectar See also next *Ullāsa,* verses 8-17.

प्राणे सुषुम्नां सम्प्राप्ते नादोऽन्तश्श्रूयतेऽष्टधा।
घण्टादुन्दुभिशङ्खाब्धिवीणावेण्वादितालवत् ॥ ३९ ॥

39. When the prāṇa enters the suṣumnā nāḍī* then eight kinds of sounds as follows, are heard inside: (the sounds of) bell, kettle-drum, conch, sea-waves, lute, flute and cymbols.

* When the prāṇa, through breath, is made to enter the suṣumnā and retained there.

तनूनपात्तटित्तारातारेशतपनोपमम्।
ब्रह्मनाडीं गते प्राणे बिम्बरूपं प्रकाशते ॥ ४० ॥

40. When the prāṇa, enters the brahmanāḍī (i.e. suṣumnā), the form of (Īśvara) shines* like fire, lightining, star, moon and sun.

* The form of Īśvara gradually shines like these bright objects.

श्वासाश्चरन्ति यावन्तो मनुष्यस्य दिनं प्रति।
तावन्ति योजनान्यर्कः श्वासे श्वासे प्रधावति ॥ ४१ ॥

41. As many times a man breathes in a day, so many yojanas does the sun move (in the sky) during each breathing (of man).

As per the next verse, a man breathes 21, 600 times per day of 24 hrs. So, the sun moves a distance of 21, 600 yojanas (each yojana being roughly equal to 8 1/2 miles) during the period taken by one breathing (i.e. 4 seconds). This works out to nearly 46,000 miles per second.

एकविंशतिसाहस्रं षट्छतं श्वाससङ्ख्यया ।
सोऽहमित्युच्चरत्यात्मा मन्त्रं प्रत्यहमायुषे ॥ ४२ ॥

42. In order to live (in the body), the Ātman repeats the mantra, *"so'ham"* ("I am He"), 21, 600 times per day, (which is) the number of breathings (per day).

सकारश्च हकारश्च लोपयित्वा प्रयोजयेत् ।
सन्धिं वै पूर्वरूपाख्यं ततोऽसौ प्रणवो भवेत् ॥ ४३ ॥

43. This mantra (*so'ham*), when the letters *sa* and *ha* are elided and the rules of pūrvarūpa sandhi are applied, becomes praṇava.

अकारश्चाप्युकारश्च मकारो बिन्दुनादकौ ।
पञ्चाक्षराण्यमून्याहुः प्रणवस्थानि पण्डिताः ॥ ४४ ॥

44. The wise people say that the five letters—a, u, ma, bindu and nāda—exist in praṇava.

Praṇava is the syllable Oṁ. O is a combination of a and u. Bindu or anusvāra (dot) replaces ma but includes it. Nāda is the sound that is produced rising from the mūlādhāra when it is chanted. All the five are considered here as akṣaras (letters). The reason may also be that the chanting of Oṁ will lead to the indestructible result (akṣara = indestructible) of knowledge of Ātman/Īśvar.

ब्रह्मा विष्णुश्च रुद्रश्चापीश्वरश्च सदाशिवः ।
तेष्वक्षरेषु तिष्ठन्ति षट्त्रिंशत्तत्त्वसंयुताः ॥ ४५ ॥

45. Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva[1], along with the thirty-six principles,[2] are seated in these letters (of praṇava).

[1] These are the presiding deities of the five akṣaras.

[2] The whole creation exists in Brahman. Oṁ and Brahman are identical. Hence this statement.

Compare – *Chā. Up* (2.23.3): *tadyathā śaṅkunā sarvāṇi parṇāni santṛṇṇāni evamoṅkāreṇa sarvā vāk santṛṇṇā, oṁkāra evedaṁ sarvam*, 'Just as all leaves are woven together by the fibrous structure so also all speech has been oven together (or pervaded) by the syllable Oṁ. All this is verily Oṁ'. And *Mā.Up.* (1): *Omityetadakṣaramidaṁ sarvam*, 'All this is this syllable Oṁ'. Also *Mā. Up.* (2): *sarvaṁ hyetad brahma*, 'All this verily is *Brahman*'.

गुरुप्रसादाल्लभते योगमष्टाङ्गलक्षणम् ।
शिवप्रसादाल्लभते योगसिद्धिं च शाश्वतीम् ॥ ४६ ॥

46. One gets access to the eightfold yoga by the grace of the guru, and the eternal fulfilment of yoga by the grace of Īśvara.

Guru gives the guidance, but success comes by the grace of God. True fulfilment of yoga is Ātman-knowledge.

सच्चिदानन्दरूपाय बिन्दुनादान्तरात्मने ।
आदिमध्यान्तशून्याय गुरूणां गुरवे नमः ॥ ४७ ॥

47. Obeisance to the Guru[1] of gurus who is of the form of Sat-cit-Ānanda, the inner Self of bindu and nāda[2] and who is without beginning, middle or end.

[1] This refers to Śrī Dakṣiṇāmūrti.

[2] Bindu is interpreted here as rūpa or form and nāda as nāma or name. He is the inner Self of all created objects which have names and forms.

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे नवमोल्लाससङ्ग्रहः ॥ ४८ ॥

48. Thus ends the ninth section, summarizing (the ideas of the ninth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣiṇāmūrti Stotra*.

Mānsollāsa – Tenth Section:

परिच्छिन्नमहम्भावं परित्यज्यानुषङ्गिकम् ।
पूर्णाहम्भावलाभोऽस्य स्तोत्रस्य फलमुच्यते ॥ १ ॥

1. The fruit of this hymn[1] is being stated[2] (by the next verse of the orginal hymn) as the attainment of universal 'I-' consciousness, by giving up the incidental[3] and limited[4] 'I-' consciousness.

[1] Obtained by a devoted study and recital.

[2] This is called phalaśruti or stating the results that a person gets if he follows the instructions given. This is the common practice in all orthodox works of this kind.

[3] Got by obtaining the body of a supernatural being etc.

[4] Identification with that body results in limiting the 'I-' consciousness also.

DAKṢIṆĀMŪRTI STOTRA

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे
तेनास्य श्रवणात्तथाऽर्थमननाद् ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्त्वमहाविभूतिसहितं स्यादीश्वरत्वं ततः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

10. Since the principle of universal Self-hood[1] has been revealed in this hymn, therefore, by listening[2] to it and reflecting[3] on its meaning as also by meditating[4] on it and singing[5] it, the attainment of identity with Īśvara, together with the great power[6] of being the universal Self, comes about automatically.[7] Also, the unobstructed power[8] that manifests itself in eight (different) ways,[9] is obtained.

[1] That all the jīvātmās are really Paramātmā, the one supreme Self.

[2] By śravaṇa; listening from a competent teacher, not only the text but also its meaning and purport.

[3] By manana, by intense logical thinking.

[4] By nididhyāsana or making the mental waves take the form of the universal Self.

[5] Even a mere verbal repetition will have an effect. One commentator interprets the word *saṅkīrtanāt* as *samyak parebhyaḥ kathanāt*, 'by expounding it to others'.

[6] Compared to the other yogic powers, this is 'great' power. In fact this is the greatest power since all other powers automatically follow as indicated in the last line.

[7] No special effort to get it, is needed. The Self is already and always there. When the obstacles are removed it is automatically manifested.

[8] The siddhis of an ordinary yogi who has not yet attained the knowledge of Ātman, may get exhausted or disappear or even harm him. But the siddhis of the man possessing Ātman-knowledge are inexhaustible and infallible.

[9] The aṣṭasiddhis already mentioned.

पुत्रपौत्रगृहक्षेत्रधनधान्यसमृद्धयः ।
अर्वाचीनाश्च सिद्ध्यन्ति स्वर्गपातालभूमिषु ॥ २ ॥

2. Pleasures of the lower type consisting of a surfeit of children, grand-children, houses, farmlands, money and grains, in the three worlds of heaven, nether-world and this earth are also secured.

But the spiritual aspirant should not voluntarily seek them. See verse 20.

पाके प्रवर्तमानस्य शीतादिपरिहारवत् ।
प्रासङ्गिकाश्च सिद्ध्यन्ति स्तोत्रेणानेन सर्वदा ॥ ३ ॥

3. Just as, to one who is engaged in cooking, relief from cold etc., (also) comes about, in the same way, by this hymn,* the incidental (fruits also) are always obtained.

* When the Ātman is ultimately realized.

ऐश्वर्यमीश्वरत्वं हि तस्य नास्ति पृथक्स्थितिः ।
पुरुषे धावमानेऽपि छाया तमनुधावति ॥ ४ ॥

4. Aiśvarya is being Īśvara Himself. It has no separate existence. Even if a person is running, (his) shadow (always) runs after him.

Obtaining īśvaratva does not mean becoming a lord like Īśvara. It means total identity with Him.

अनन्तशक्तिरैश्वर्यं निष्यन्दाश्चाणिमादयः ।
स्वस्येश्वरत्वे संसिद्धे सिद्ध्यन्ति स्वयमेव हि ॥ ५ ॥

5. Infinite power is aiśvarya (or īśvaratva). The (powers like) aṇimā etc., are only its drops. When one's being Īśvara is realized (these powers) are manifested by themselves.

यदीयैश्वर्यविप्रुड्भिर्ब्रह्मविष्णुशिवादयः ।
ऐश्वर्यवन्तो शासन्ते स एवात्मा सदाशिवः ॥ ६ ॥

6. By whose drops of (infinite) power, Brahmā, Viṣṇu, Śiva and other (gods) are endowed with power and (can) rule, that Sadāśiva is verily the Ātman.

पुष्पमानयता गन्धो विनेच्छामनुभूयते ।
पूर्णाहम्भावयुक्तेन परिच्छिन्ना विभूतयः ॥ ७ ॥

7. The scent of a flower is enjoyed by him who is bringing it, even without wishing for it. (In the same way) the limited powers (are also enjoyed) by him who is endowed with the universal 'I-' consciousness.

अणिमा महिमा चैव गरिमा लघिमा तथा ।
प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः ॥ ८ ॥

8. Aṇimā, mahimā and garimā as also laghimā, prāpti, prākāmya, īśitva and vaśitva—these are the eight powers.

अत्यन्तमणुषु प्राणिष्वात्मत्वेन प्रवेशनम्।
अणिमा संज्ञमैश्वर्यं व्याप्तस्य परमात्मनः ॥ ९ ॥

9. Entering into even the smallest of creatures as their Self, is the power called aṇimā, of the all-pervading Supreme Self.

ब्रह्माण्डादिशिवान्तायाष्षट्त्रिंशत्तत्त्वसंहतेः।
बहिश्च व्याप्य वृत्तित्वमैश्वर्यं महिमाह्वयम् ॥ १० ॥

10. Pervading the thirty-six principles starting from the brahmāṇḍa (the cosmic egg) and ending with Śiva and be outside them also—(this is) the power called mahimā.

परमाणुसमाङ्गस्य समुद्धरणकर्मणि।
गौरवे मेरुतुल्यत्वं गरिमाणं विदुर्बुधाः ॥ ११ ॥

11. In the process of lifting (the yogi) who has (contracted his) body to the proportion of an atom, (if the body is found to be) as heavy as the mountain Meru, (then that power) has been considered as garimā by the wise.

महामेरुसमाङ्गस्य समुद्धरणकर्मणि।
लाघवे तूलतुल्यत्वं लघिमानं विदुर्बुधाः ॥ १२ ॥

12. In the process of lifting (the yogi) who has (made his) body (grow) to the proportion of the great mountain Meru, (if the body is found to be) as light as cotton, (then, that power) has been considered as laghimā by the wise.

पातालवासिनः पुंसो ब्रह्मलोकावलोकनम्।
प्राप्तिर्नाम महैश्वर्यं सुदुष्प्रापमयोगिनाम् ॥ १३ ॥

13. The great power called prāpti by which a denizen of the netherworld can see the Brahma-loka is impossible of attainment by the non-yogis.

Pātāla is the lowest and Brahmaloka (also called Satyaloka) is the highest of the fourteen worlds listed in Hindu mythology. All the people inhabiting the Pātāla do not automatically possess this power. If that power is manifested in anyone there then it is prāpti. Mention of the Pātāla has been made only to show the farthest limit of the power prāpti.

आकाशगमनादीनामन्यासां सिद्धिसम्पदाम् ।
स्वेच्छामात्रेण संसिद्धिः प्राकाम्यमभिधीयते ॥ १४ ॥

14. Obtaining the wealth of powers like flying in the air etc., just by one's wishing for it, is stated to be prākāmya.

स्वशरीरप्रकाशेन सर्वार्थानां प्रकाशनम् ।
प्राकाश्यमिदमैश्वर्यमिति केचित्प्रचक्षते ॥ १५ ॥

15. The (power) of illumining of all objects by making one's body luminous—this power—has been stated by some as prākāśya.

This is an alternative to prākāmya.

स्वेच्छामात्रेण लोकानां सृष्टिस्थित्यन्तकर्तृता ।
सूर्यादीनां नियोक्तृत्वमीशित्वमभिधीयते ॥ १६ ॥

15. The (power) of creating, sustaining and destroying the worlds just by one's own will as also ruling over the sun etc., is called īśitva.

सलोकपालस्सर्वेऽपि लोकास्स्ववशवर्तिनः ।
तदैश्वर्यं वशित्वाख्यं सुलभं शिवयोगिनाम् ॥ १७ ॥

17. Keeping all the worlds along with their ruling deities under one's control is the power called vaśitva. It is easy (of attainment) to the śivayogins.

Śivayogins are those who have attained identity with Śiva, the supreme Self.

यस्त्वेवं ब्राह्मणो वेत्ति तस्य देवा वशे स्थिताः ।
किं पुनः क्ष्मापतिव्याघ्रव्यालस्त्रीपुरुषादयः ॥ १८ ॥

18. Even the gods are under the control of that Brāhmaṇa* who has known thus. Then, what to speak of the kings tigers serpents women and men (coming under his control)?

* One who has obtained the knowledge of Brahman and sarvātmabhāva.

See *Tai. Up* 3.13.

सर्वात्मभावसाम्राज्यनिरन्तरित चेतसाम् ।
परिपक्वसमाधीनां किं किं नाम न सिद्ध्यति ॥ १९ ॥

19. What is it that cannot be attained by those whose minds are constantly dwelling in the empire of universal Selfhood and whose samādhi has attained perfection?

स्तोत्रमेतत्पठेद्धीमान् सर्वात्मत्वञ्च भावयेत् ।
अर्वाचीने स्पृहां मुक्त्वा फले स्वर्गादिसम्भवे ॥ २० ॥

20. Giving up the desire for secondary fruit produced by the attainment of heaven etc., a wise man should study this hymn and meditate on universal Selfhood.

स्वर्गादिराज्यं साम्राज्यं मनुते न हि पण्डितः ।
तदेव तस्य साम्राज्यं यत्तु स्वाराज्यमात्मनि ॥ २१ ॥

21. A man of knowledge never considers the kingdom of heaven etc., as kingdom (at all). It is the kingdom in the Ātman* that is his kingdom.

* That is: attainment of the Ātman and consequent sarvātmatva.

सर्वात्मभावनावन्तं सेवन्ते सर्वसिद्धयः ।
तस्मादात्मनि साम्राज्यं कुर्यान्नियतमानसः ॥ २२ ॥

22. All powers worship him who has attained universal selfhood. Therefore, one should control one's mind and establish one's kingdom in the Ātman.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

23. He who has intense devotion to God, and to (his) guru as in God, these teachings given to such an one, reveal their secrets.

This śloka has been taken verbatim from the *Śve. Up.* 6.23.

प्रकाशात्मिकया शक्त्या प्रकाशानां प्रभाकरः ।
प्रकाशयति यो विश्वं प्रकाशोऽयं प्रकाशताम् ॥ २४ ॥

24. May this light, which is illumining the universe by giving light to all other lights by its intrinsic power of light, shine (in Itself)!

इति श्रीदक्षिणामूर्तिस्तोत्रार्थप्रतिपादके ।
प्रबन्धे मानसोल्लासे दशमोल्लाससङ्ग्रहः ॥ २५ ॥

25. Thus ends the tenth section, summarizing (the ideas of the tenth verse of the original), which is a part of the commentary *Mānasollāsa* which expounds the meaning of *Śrī Dakṣṇāmūrti stotra.*

इति श्रीसुरेश्वराचार्यकृतं मानसोल्लासाख्यं
दक्षिणामूर्तिस्तोत्रभावार्थवार्त्तिकं समाप्तम् ॥

Thus ends the gloss (in verses) called '*Mānasollāsa*' composed by Śrī Sureśvarācārya, which expounds the purport of the *Dakṣiṇāmūrti stotra* (by Śrī Śaṅkara Bhagavatapāda).

Special Note

Though all the three commentaries end here, additional verses (three or six) purported to be a part of the original hymn, are printed in some books. All these are being given here with the translation. They are only of devotional interest and do not contain any new ideas.

ADDITIONAL VERSES OF DAKṢIṆĀMŪRTI STOTRA

वटविटपिसमीपे भूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेददक्षं नमामि ॥ ११ ॥

11. I bow down to the Deity Dakṣiṇāmūrti who is sitting on the ground near the banyan tree, giving instant knowledge to all the sages (that have approched Him), the teacher of the three worlds, the Lord capable of destroying the agony of birth and death.

चित्रं वटतरोर्मूले वृद्धाश्शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥ १२ ॥

12. It is rather strange that under the (yonder) banyan tree a youthful teacher (is sitting surrounded by) disciples who are aged! The Guru's comment is silence. And yet, the disciples have their doubts dispelled!

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ १३ ॥

13. Obeisance to Him who is the inner meaning of the (sacred) syllable Oṁ, and whose nature is pure consciousness. Obeisance to Śrī Dakṣiṇāmūrti, the stainless and serene beyond measure.

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥ १४ ॥

14. Obeisance to Dakṣiṇāmūrti, the repository of all knowledge, the healer of those suffering from transmigration and the teacher of all beings.

चिद्घनाय महेशाय वटमूलनिवासिने ।
सच्चिदानन्दरूपाय दक्षिणामूर्तये नमः ॥ १५ ॥

15. Obeisance to Dakṣiṇāmūrti, seated under the banyan tree, who is consciousness solidified (as it were), the Supreme Lord, the personification of Sat-cit-ānanda.

मौनव्याख्यानप्रकटितपरब्रह्मतत्त्वं युवानां
वर्षिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलितचिन्मुद्रमानन्दमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १६ ॥

16. I praise Dakṣiṇāmūrti, the youthful one, who, through silent instruction reveals the truth of the Highest Brahman, who is surrounded by aged disciples, the sages devoted to Brahman, the Supreme Teacher, who is exhibiting the sign of knowledge by his hand, the personification of bliss, who reveals in his own Self, and of pleasant countenance.

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